

Boundaries of Differences

From the Discourses of

Faqihul-Ummat

Mufti Mahmood-Hasan Gangohi (Ra)

رحمته الله عليه



Mufti Muhammad Farooq Saheb Merriam Ramt Brkate

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Preface

Death is perhaps the only phenomena in the world upon which there is a definite consensus of opinion. No matter what denomination or ideology a person is affiliated to, he/she cannot deny the inevitability of death. The Qur'aan beautifully proclaims the inevitability of death at various junctures by proclaiming that "*Every soul must taste of death.*" Apart from death, there is no other phenomena that enjoys this type of consensus amongst the peoples of the world, with the result that one will find differences of opinion in practically every walk of life. Whether it is the medical field or legal field, whether it is the business arena or the agricultural arena, there is bound to be some divergence of opinion amongst the experts of the relevant disciplines.

It is thus inevitable that there will be differences of opinion with regard to contentious issues in the theological field as well. Scholars and thinkers of every religious denomination tend to disagree with other scholars of their denomination in matters that require them to exert and apply their mental faculties to arrive at a conclusion.

In Islamic Law too, one will find differences of opinion in certain contentious issues. The contentious issues are generally with regard to those subsidiary matters of Dîn with regard to which there is no direct guideline in the Qur'aan and Hadîth. In such a situation, Ulema who have been vested with the capability of *Ijtihad* (i.e. expertise in the four sources of Islâmic Law, namely *Qur'aan*, *Hadeeth*, *Ijma* and *Qiyaas* and the Juristic ability to

extract laws therefrom) endeavour to extract and deduce a satisfactory ruling from these four primary sources, by way of applying certain *Fiqh* (Juristic) principles. An Aalim who possesses the capacity of *Ijtihaad* is known as a *Mujtahid*. As every *Mujtahid*'s intellect and mental prowess is not the same, there is bound to be some difference of opinion in the eventual deduction and conclusion that he arrives at. This difference in opinion amongst the *Aimma-e-Mujtahideen* has, in fact, been described as a mercy for the *Ummat*.

In the book that you, O reader, are holding in your hands, the salient features of differences of opinion amongst the Ulema have been discussed in detail. The book, entitled *The Limits of Academic Differences* is a translation of *Hudood-e-Ikhtilaaf*. The value of the book has been greatly enhanced by the fact that many of the discussions in the book have been taken from the discourses of *Faqeehul-Ummat Hadhrat Mufti Mahmood Hasan Saheb Gangohi rahmatullâhi alaih*. Numerous incidents of our *Akaabir* (pious predecessors) are mentioned in the book to illustrate that, in spite of them disagreeing with one another, they still accorded full respect to one another and held one another in great esteem. The reason for this was that they based their differences on solid academic research and presented these differences with complete sincerity and integrity. Hence, they did not allow their differences to tarnish the mutual respect and admiration that they had for one another.

The original book is in the Urdu language and it has now, *Alhamdulillah*, very capably been rendered into English by Moulana Riaz Ahmed Saheb (may Allâh Ta'âlâ

increase him in *Ilm* and *Amal*), a graduate of Madrasah Taa'limuddeen Isipingo Beach. The English translation will be of tremendous benefit to readers who were deprived of the gems contained in the original book due to them not being conversant with the Urdu language.

May Allâh Ta'âlâ reward the translator for his noble effort and make the book a source of enlightenment for readers all over the world. May Allâh Ta'âlâ also continue to benefit the *Ummah* with the spiritual gems of *Faqeehul-Ummat Hadhrat Mufti Mahmood Hasan Saheb Gangohi rahmatullâhi alaihi* through this and many other books and may Allâh Ta'âlâ fill his Qabr with *Noor* and grant him lofty stages in the *Aakhirah*. *Aameen*.

Mufti Muhammad Saeed Motara
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حدود اختلاف

The limits of differences in the light of the Shariah

نحمده و نصلى و نسلم على رسوله الكريم

Âyah (1)

و اعتصموا بحبل الله جميعاً و لا تفرّقوا و اذكروا نعمة الله عليكم اذ كنتم
اعداءً فالّف بين قلوبكم فأصبحتم بنعمته اخواناً و كنتم على شفا حفرة
من النار فانقذكم منها كذلك يبيّن الله لكم اياته لعلكم تهتدون
(سورة آل عمران ع 11)

Translation:

"And Hold firmly on to the rope of Allaah, united,
And do not cause dissension amongst yourselves.
And remember Allaah's favour upon you
When you were enemies then Allaah created a bond
Between your hearts, thus through His bounty
You became brothers.
And you were at the edge of the pit of Hell so
Allaah saved you from it. In this way Allaah
Explains his laws to you that you may remain
On the straight path."

Lessons:

The following points are noted in the light of the above ayat:

1. Unity is a command of Allaah.
2. Disunity is forbidden.
3. Unity and brotherhood are great gifts of Allaah.
4. Hadhrat Abdullaah bin Mas'ud ؓ reports that the rope of Allaah is the book of Allaah, which is suspended between the sky and the earth.

5. The method of achieving unity is that all should join hands in practicing upon the book of Allaah i.e. the Qur'aan. The obvious result of this is that all Muslims will become united, like a group of people holding a rope become like one body. Thus, if all Muslims were to hold firmly on to this rope, then the structure of Islam will automatically become uniform as was witnessed in the first era of Islamic history.
6. Just as practicing consistently upon the Qur'aan is the only cause of unity, not practicing upon the Qur'aan is the cause of disunity.

Âyah (2)

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ
(سورة الاحزاب ع 6)

Translation:

"And do not dispute otherwise you will lose courage and your strength will depart, and be patient; definitely Allaah is with the patient ones."

Lessons:

1. Disputing with one another is prohibited.
2. Quarrelling causes cowardice and lack of courage which is experienced nowadays.
3. Patience is the means to abstain from dispute. By being patient over conditions, which are against one's nature and not retaliating, quarrel and dispute is avoided.
4. Allaah's special help is with those who are patient.

Âyah (3)

وَالَّذِي بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَ بَيْنَ قُلُوبِهِمْ
لَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (سورة الانفال ع 8)

Translation:

"And Allaah (alone) had created unity amongst their hearts. If you had to spend the wealth of the entire world then too you could not have joined their hearts but Allaah

had united them. Certainly Allaah is Overpowering, the Wise."

Lessons:

1. Allaah mentions unity here as a special favour from him, hence it is apparent how beloved unity is to Allaah Ta'ala.
2. Unity comes only from Allaah. Worldly wealth, power, governments, laws etc. cannot bring about unity.
3. This ayat is followed by verses containing the command for Jihad whereby it is understood that for Jihad and other important aspects of life, involving the masses, unity is extremely necessary.

Âyah (4)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا
(سورة مريم ع 6)

"Verily those who have brought Iman and do good deeds Allaah the most Merciful will create affection for them."

Lessons:

Allaah Ta'ala promises love and unity upon Iman and good deeds. The stronger the Iman, the more the demands of Iman are fulfilled and pious actions done, proportionately a strong brotherly love and affinity will be created. Conversely the weaker the Iman, the weaker the love for the fellow brother.

Âyah (5)

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ
(سورة المجرات ع 1)

Translation:

Muslims are but brothers so make a settlement between your two brothers and fear Allaah that you may be shown mercy.

Lessons:

1. In these words "Muslims are but brothers..." Allaah Ta'ala portrays the manner in which people should live in unity i.e.: like brothers (that they should adorn themselves with good character and overlook those things which are against their nature).

Consequently a united society will be formed.

2. If for any reason a dispute does take place then with these words

فَاَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

"And bring about an agreement between your two brothers" Allaah Ta'ala commands us to reconcile between the two parties.

3. For this, fear of Allaah is necessary. Since it is through taqwa that man obeys the commands of Allaah and abstain from prohibitions, therefore he will also maintain brotherly love for the fellow Muslim and he will be willing to make a truce between two quarrelling parties as well. Hence the command of taqwa.

4. "لَعَلَّكُمْ تُرْحَمُونَ": "That mercy may be shown to you." In this portion of the ayat it is shown that by adopting the above three qualities i.e. brotherhood, bringing about peace between conflicting brothers and taqwa, one becomes deserving of the special mercy of Allaah.

This is yet another verse, which makes it clear, that unity and agreement is beloved to Allaah and he dislikes dispute. Further, it comes to light that Allaah enjoins unity and dispute is prohibited. Unity is the cause of Allaah's mercy descending and disunity causes deprivation of the mercy of Allaah.

In the following verses is the prohibition of those diseases which cause dispute:

Âyah (6)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (سورة الحجرات ع 2)

Translation:

“O Believers! Neither should men mock at other men lest they (the ones laughed at) be better than them (the laughing ones) nor should women laugh at other women lest they (the woman laughed at) may be better than them, and do not taunt each other. Nor should you call each other with evil nicknames after bringing Iman how bad is it to be labelled with sin. Those that do not repent, indeed they are the oppressors.”

Âyah (7)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ أَثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (سورة الحجرات ع 2)

Translation:

“O Believers! Avoid much thought, because some thoughts are evil and sinful, and do not investigate the faults of others and do not backbite.

Would anyone of you like to eat his dead brother's flesh? This you would dislike! And fear Allaah.

Allaah the most merciful certainly accepts repentance.”

Thereafter Allaah Ta'ala outlines the reality of family status in the following verse, because people get involved in these sins either due to family nobility or they become snobbish because of family lineage.

Âyah (8)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
(سورة الحجرات ع 2)

“O People! We have created you from male and female and we have made you various nations and tribes so that you may recognize each other. Verily the noblest amongst you by Allaah are those who fear Allaah most. Certainly Allaah is all Knowing, the best informed.”

All these things are causes for rift and dispute. Thus they have been prohibited. In other words, through conflict mankind becomes embroiled in all different types of prohibitions which makes it apparent that conflict is a great sin and a severe spiritual sickness. In actual fact, it is the root to great sins and spiritual decay.

40 AHADITH

In the Ahadith of Rasûlullâh ﷺ we not only find the despicability of these sins mentioned but we also find those principles whereby one may be safeguarded from such dangerous diseases.

Thus, regarding this a few Ahadith have been mentioned.

Protecting the tongue:

Generally, quarrels are caused by speaking without caution. If the tongue is controlled and not used in the wrong circumstances, there will be no cause for argument.

There are many Ahadith regarding safeguarding of the tongue, some of which are as follows:

Hadith (1)

عن عبد الله بن عمرو رضي الله عنه قال قال رسول الله ﷺ "مَنْ صَمَتَ نَجَا"
(رواه احمد مشكوة ج 2 صفحہ 413)

Translation:

Abdullaah ibn Amr رضي الله عنه reports Rasullullaah ﷺ as saying "He who remains silent has attained success."

Hadith (2)

عن عقبه بن عامر رضي الله عنه قال لقيت رسول الله ﷺ فقلت ما النجاة فقال
"املك عليك لسانك و اليسعك بيتك و ابك على خطيئتك" (رواه احمد و
الترمذی (مشكوة ج 2 صفحہ 413)

Translation:

Uqbah ibn Aamir رضي الله عنه narrates: I met the Messenger of Allaah ﷺ so I asked Him "What is the means to salvation." Rasulullaah ﷺ replied 1 "Control your tongue,"
2 "Let your home be spacious for you"
3 "and cry over your sins" (Mishkat p 413)

- a) Not safeguarding the tongue; thus speaking in any manner to one and all, leads to great problems. Therefore, Nahi-e-Kareem ﷺ has commanded us to control the tongue. When one controls the tongue, then he will not speak without necessity and at inappropriate times. When speaking, he will contemplate over the results of his words, thus saving himself from causing trouble as well as remaining safe from sin.
- b) To leave the confines of the home without necessity is also a cause of corruption, disputes and sin. Therefore one who does not leave his home without religious (deeni) or worldly need, will be saved from vice and sin.
- c) Nowadays each person neglects himself and worries about the next person's reformation. In fact, in many a case the purpose is not reform but digging up the faults of other's through which great strife is created. If one had to ponder over his own faults and regretfully cry over them, attempting

to rectify himself, then he will neither have the time to pick out another's faults nor will he harbour ill thoughts against any one. In this way he will be saved from many evils, Insha-Allaah.

As long as one remains heedless of himself he will continue examining the faults of other's. On the other hand if he contemplates upon his own sins he will undoubtedly realize that in his sight there exists not a single bad person beside himself.

Sheikh Sadi most beautifully says in a poem:

"My wise and enlightened Sheikh Shihabuddeen Sahawardi once gave me two advices whilst travelling out at sea"

1 "Do not become one who admires his own good qualities"

2 "and do not become one who looks at the bad qualities of others"

In one Hadith the tongue is shown to be the most feared thing:

Hadith (3)

عن سفیان بن عبد الله الثقفی رحمه الله قال قلت يا رسول الله ﷺ ما اخوف ما
تخاف علىّ قال فاخذ بلسانه و قال هذا
(رواه الترمذی مستکرة صفحة 413)

Translation:

Sufyaan ibn Abdullaah Thaqafi ؓ reports: I asked the Messenger of Allaah ﷺ, "What is the thing you fear most for me?" Rasoolullah ﷺ held his tongue and said, "This !".

Note: How much should we safeguard ourselves against that which the Leader of the Messengers ﷺ had the greatest apprehension for.

Hadith (4)

عن ابي سعيد رفة ﷺ قال اذا اصبح ابن آدم فانّ الأعضاء كلّها تكفر اللسان فتقول اتق الله فينا فانّا نحن بك فان استقمنا ر ان اعوججت اعوججنا رواه الترمذى (مشكوة صفحة 413)

Translation:

Hadhrat Abu Sa'eed ؓ reports Rasûlullâh ﷺ to have said: "When man awakes in the morning, all the limbs of the body take an oath and plead to the tongue, fear Allaah with regard to us. Indeed our affair is linked with you. If you remain straight we will remain straight and if you become crooked, then we will become crooked as well."

Note: The meaning of this is that by keeping the tongue straight (ie. Speaking correctly), all the remaining limbs will be safe. If the tongue is crooked (ie. Instead of speaking correctly, the tongue is used incorrectly, eg. Using vulgar language) this will be a cause for the discomfort of all the limbs, because if the opportunity of fighting arises, then the blows will fall on all parts of the body.

The harm and destruction caused by not speaking with caution

At times, care is not taken when speaking and this is thought to be trivial and insignificant, whereas even a single word uttered may lead to destruction.

Hadith (5)

عن ابي هريرة ؓ قال قال رسول الله ﷺ ان العبد يتكلم بالكلمة من رضوان الله لا يلقى لها بالاً يرفع الله بها درجات ر ان العبد ليتكلم بالكلمة من سخط الله ر لا يلقى لها بالاً يهوى بها في جهنم (رواه البخارى (مشكوة صفحة 411)

Translation:

It is narrated by Abu Hurairah ؓ that Rasûlullâh ﷺ said, "A servant (of Allaah) utters a word that pleases Allaah and he does not deem it important but Allaah raises his ranks by virtue of it, and another servant of Allaah sometimes utters such a word which displeases Allaah, and he does not place importance to it, but descends due to it into Jahannam"

Note: How important it is to think carefully before speaking, lest it leads to the anger of Allaah Ta'ala through which a person will be flung into Jahannam.

Passing on information without verification

Sometimes people act on unverified information which leads to suspicion. This news is then relayed to a third person. Often this is the cause of bitter quarrels in all levels of society. It is narrated in a Hadith that shaitaan adopts the appearance of man, and lies to one person about another to spark off a dispute, whereas the said person is free of this lie.

Hadith (6)

عن ابن مسعود ؓ قال ان الشيطان لَيَتَمَثَّلُ فِي صُورَةِ الرَّجُلِ فَإِنِّي الْقَوْمَ فَيُخَدِّثُهُم بِالْحَدِيثِ مِنَ الْكِذْبِ فَيَتَفَرَّقُونَ فَيَقُولُ الرَّجُلُ فِيهِمْ سَمِعْتُ رَجُلًا أَعْرِفُ وَجْهَهُ وَ لَا أَدْرِي مَا اسْمُهُ يُحَدِّثُ - رواه مسلم (مشكوة 414)

Translation:

Hadhrat ibn Mas'ud ؓ relates: "Shaitaan comes to people in the form of a man and lies to them (regarding someone). When they depart, one person from amongst them says, "I heard a person say such and such (i.e. in the gathering) I recognize his face but I don't know his name."

Note: Thus, if one hears anything contrary to the Shari'ah regarding anybody then he should first find out from that person directly, if the information is true or false. It is not

permissible to have certainty and act upon such news without verification.

Slander and vulgar language

Nowadays, when a quarrel takes place then slander and vulgar language is inevitable, whereas grave warnings are found in the Hadith regarding this:

Hadith (7)

عن عبد الله ابن مسعود رضي الله عنه قال قال رسول الله ﷺ سَبُّ الْمُسْلِمِ فُسُوقٌ وَ قِتَالُهُ كُفْرٌ - متفق عليه (مشكاة صفحہ 411)

Translation:

Hadhrat Abdullaah ibn Mas'ud رضي الله عنه relates that the Messenger of Allaah ﷺ said, "Swearing a Muslim is an open sin and to dispute with him is disbelief."

Note: Vulgar language is the habit of open sinners, not that of believers, and to intentionally kill a Muslim, considering and believing it to be permissible is kufr, because this is an haraam act and to deem haraam as halaal is kufr. If one considers this act to be haraam yet he goes ahead and kills the fellow Muslim, this can lead to his losing his Imaan if he does not repent. An alternative meaning to kufr in this Hadith is not to appreciate the favours of Allaah.

To label a person as a Kaafir

When there is a difference of opinion then one party is bent upon branding the other with kufr, no matter what the basis of the opposite party's opinion may be. One does not regard it necessary to establish the facts nor is there any consideration for the sacrifice of the next Muslim to revive the Sunnah and uphold the Deen. There is no value for his zeal to practice upon the Sunnah, nor is the fire of the love of Allaah and his Rasool ﷺ burning within the bosom of that particular person noticed. Thus with total recklessness one

pounces to brand the other as Kaaфир. He should think of its consequences.

Hadith (8)

عن ابن عمر رضي الله عنه قال قال رسول الله ﷺ أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ كَافِرٌ فَقَدْ بَاءَ بِهَا أَحَدَهُمَا. - متن عليه (مشكوة صفحہ 411)

Translation:

In a Hadith reported by Ibn Umar رضي الله عنه it is mentioned that Rasûlullâh ﷺ said, "Whichever person addresses his brother as kaaфир then one of them certainly returns with it (i.e. kufr)."

Note: One of two cases may apply viz. either the person addressed is really a kaaфир, or in the instance that this person is in fact a Muslim then the one calling him a kaaфир becomes a disbeliever, because he is terming Imaan as Kufr and Kufr as Imaan (may Allaah forbid). Those throwing petrol bombs of kufr fatwas at the stalwarts and fortresses of Islam should watch out that their huts don't get burnt down in the process. "The house that is burning, may perhaps be yours".

In another Hadith narrated by Hadhrat Abu Zhar رضي الله عنه, the Messenger of Allaah ﷺ said:

Hadith (8)

عن أبي ذر رضي الله عنه قال قال رسول الله ﷺ لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفُسُوقِ وَلَا يَزِمُهُ بِالْكُفْرِ إِلَّا ارْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبَهُ كَذَلِكَ - رواه البخاري (مشكوة صفحہ 411)

Translation:

"One doesn't cast sin or kufr at another person but it returns to him if the (accused) is indeed not guilty."

Note: One calling a person a faasiq becomes a faasiq if that person is not so in reality. One calling another a kaaфир

becomes a kaafir if that person is not so in reality (may Allaah protect us).

Taunting and Foul Language

To call someone a fasiq or kaafir is definitely destructive, apart from this, foul language and taunting, which are considered to be minor, are also against the dictates of Imaan. In a Hadith narrated by Ibn Mas'ud رضي الله عنه Rasûlullâh ﷺ said:

Hadith (10)

عن ابن مسعود رضي الله عنه قال قال رسول الله ﷺ ليس المؤمن بالطعان ولا باللعان ولا الفاحش ولا البذي - رواه الترمذی (مشکوة صفحة 413)

Translation:

"A Mu'min (believer) is not one who accuses, or curses excessively, and neither is he indecent, nor is he one who speaks shamelessly."

Note: What is the state of the Imaan of that unfortunate person who becomes involved in these sins, as a result of a small misunderstanding?

Finding Faults

The disputing parties, at the least, become afflicted with the disease of belittling and finding fault with the other, whereas one word of belittling or finding fault in someone is sufficient to turn sweet seas bitter.

Hadith (11)

عن عائشة رضي الله عنها قالت قلت للنبي ﷺ حسبك من صفة كذا وكذا تغني قصيرة فقال لقد قلت كلمة لو مزج بها البحر لمزجته - رواه احمد و الترمذی و ابو داود (مشکوة صلحة 414)

Translation:

Hadhrat A'isha ؓ reports, I mentioned to Nabi ﷺ "It suffices to say that Safiyya ؓ is like this and that ie. Short (meaning her to be short and your attention is still on her)" Rasûlullâh ﷺ replied, "you have said such a severe word, were it mixed in the oceans, it would change the taste of the water".

Note: Here is Hadhrat A'isha ؓ, the daughter of Hadhrat Abu Bakr Siddique ؓ, the beloved and pure wife of the leader of all the Prophets ﷺ, regarding whom numerous virtues appear in the Hadith. Hadhrat Safiyyah ؓ also holds a special place amongst the pure and chaste wives of Rasûlullâh ﷺ. In reality Hadhrat Safiyyah ؓ was short, but because there was a tinge of belittling her in Hadhrat A'isha's ؓ speech, Nabi ﷺ described these words as being absolutely dangerous.

Therefore, those who know no bounds of picking out and propagating the faults of their rivals should ponder over how much of displeasure they are causing to Nabi-e-Kareem ﷺ.

Aisha ؓ states:

Hadith (12)

عن عائشة ؓ قالت اعتل بعير لصفية ؓ و عند ربيب ؓ فضل ظهر فقال رسول الله ﷺ لربي أعطيها بعيراً فقالت أنا أعطي. تلك اليهودية فعضب رسول الله ﷺ فهجرتها ذا الحجة و المحرم و بعض صفر - رواه ابو داود (مشكرة صفحة 429)

Translation:

Once on a journey, Hadhrat Safiyyah's ؓ camel fell ill. Zainab ؓ had extra riding animals, so Rasûlullâh ﷺ asked her to give Hadhrat Safiyyah ؓ a camel. Zainab ؓ replied, "Should I give a jewess?" Rasûlullâh ﷺ became angered at this statement and thus stayed away from her the entire month of Zul-Hijjah and Muharram and part of Safar.

Note: Hadhrat Safiyyah ؓ was the daughter of Huyay bin Akhtab who was from the Bani Isra'eel and he was a descendent of Haroon bin Imraan ؑ. This is why Zainab ؓ referred to her as jewess but since she said this belittling her, Nabi-e-Kareem ؐ became very despitte the fact that both were the wives of Nabi-e-Kareem ؐ. Both were also co-wives. Despite the fact that the rivalry between co-wives is common, Nabi-e-Kareem ؐ still expressed so much anger.

In Musnad-e-Ahmed, Zainab ؓ is reported to have said,

حَتَّى يَشْتَ مَنَّهُ رَحُولْتُ مَرْيَرِي

Translation:

"I lost all hope that Rasûlullâh ؐ would come back, so I rolled up his bedding, (packed it away)."

Note: Hadhrat Zainab ؓ had the most tawakkul (trust) amongst the pious, chaste wives of Rasûlullâh ؐ. She used to give her entire spending money given to her by Nabi ؐ in charity and earn her living by dyeing leather. Nabi ؐ once said to his pure wives "The one who has the longest arm from amongst you will be the first to meet me". So the pure wives of Nabi ؐ began measuring their arms. Saudah's ؓ arm turned out to be the longest but Zainab ؓ was the first of them to pass away after Rasûlullâh's ؐ demise. It was then that they understood that the Prophet of Allaah ؐ meant generosity and not the physical length of the arm, for Zainab ؓ was the most generous amongst them. (Mishkat pg. 165)

O! Those who look down upon others, finding fault in them and are disrespectful to the Ulema, stop for a moment and ponder in the light of the Hadith, in which direction you are heading.

"That which the eye sees, the lips cannot speak.

I am bitterly bewildered at what the world has become"

To Disrace and Humiliate

Nowadays, during a dispute, if one manages to bring blemish to another's honour, he considers it as something normal and a thing to be proud about.

In the Hadith Hadhrat Sa'eed bin Zaid ؓ reports Nabi ﷺ as saying:

Hadith (13)

عن سعيد بن زيد ؓ عن النبي ﷺ قال إن من أَرْبَى الرُّبَا. الْإِسْطِطَالَةُ فِي عَرَضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ - رواه ابو داود و البيهقي (مشكوة)

Translation:

"From amongst the worst form of Riba (usury) is to unrightfully degrade and dishonour a Muslim."

Note: In a Hadith, one dirham of interest is shown to be worse than making zina (adultery) 36 times. Yet in another Hadith, it has come to light that there are 70 stages of interest. The lowest form is like making zina with ones own mother (نَعُوذُ بِاللَّهِ). (Mishkaat pg. 246)

If this is the case of the lowest degree of interest, then how great a sin it is to dishonour a Muslim, since this is from the highest levels of riba. Alas! this has become a source of nourishment to rival parties today.

و تجعلون رزقكم انكم تكذبون (سورة الواقعة ع 3)

"And you make your belying your nourishment"
(May Allaah protect us)?

Prejudice

We find members of one group looking at the good deeds of another with a fallacious eye, whereas their own misdeeds are over-looked by them (their own group's injustices and

perpetrations though known to them will yet be supported by them).

Ibn Mas'ud ؓ reports Nabi ﷺ saying:

Hadith (14)

عن ابن مسعود ؓ عن النبي ﷺ. قَالَ مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رَدَى فَهُوَ يُنَزَّعُ بِذَلِيلِهِ - رواه ابو داود (مشكوة صفحة 418)

Translation:

"One who assists his people upon the untruth and falsehood is like a fallen camel that is being dragged by the tail"

Note: Just as it is almost impossible to remove a camel alive that has fallen into a well by its tail, similarly one who supports his people turning a blind eye to their injustices has fallen into the pit of destruction, from which it is impossible to be rescued.

Jubair bin Mut'im ؓ narrates, Rasûlullâh ﷺ said:

Hadith (15)

عن جابر بن مطعم ؓ ان رسول الله ﷺ قال ليس منا. مَنْ دَعَا إِلَى عَصِيَّةٍ وَّ لَيْسَ مِنَّا مَنْ قَاتَلَ عَصِيَّةً وَّ لَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصِيَّةٍ - رواه ابو داود (مشكوة صفحة 418)

Translation:

"The one who invites towards prejudice is not from amongst us. One who fights for the sake of prejudice is not from amongst us and one who dies upon prejudice is not from amongst us"

Abu Darda ؓ reports Rasûlullâh ﷺ as saying:

Hadith (16)

عن أبي درداء رضي الله عنه عن النبي ﷺ قال حُبُّكَ الشَّيْءَ يُغْنِي رُبَّصِمًا - رواه أبو داود (مشكوة صفحة 424)

Translation:

"Your love for something blinds you and makes you deaf"

Note: When one loves a person then he becomes blind and deaf to the person's faults. He becomes blind and deaf to the good of that person who stands up against his beloved as well. In the Qur'aan-e-Kareem, this is termed as *حِيَّةَ جاهلية*, which was the way of the kuffaar. Let us ponder over our actions and the justice of the Noble Prophet ﷺ.

Interceding in Corporal Punishment

Fatima binte Aswad Makhzumiyah رضي الله عنها who was from the family of the Quraish, was found guilty of theft, the punishment of which is cutting-off of the hand. Her family became perturbed at this, since the family reputation was at stake. But nobody had the courage to speak to Rasûlullâh ﷺ about it. Eventually by mashwarah (mutual consultation) it was decided that Usama bin Zaid رضي الله عنه (who was beloved to Nabi ﷺ), should be sent on this task. Rasûlullâh's ﷺ reply was *اتشفع لي حذر الله* "Are you interceding in the Hudood (capital punishment) of Allaah?" Thereafter, Nabi ﷺ stood up and delivered a khutbah in which he said, "The people before you were destroyed because they use to waive the punishment due to the prominence of a person who stole and if a common person had to steal, they would enforce the law of punishment upon him. By the oath of Allaah, if Fatima the daughter of Muhammed ﷺ stole (may Allaah protect us), then I would even cut off her hand."

The Virtues of Fatima رضي الله عنها

The virtues of Fatima رضي الله عنها are numerous. She is the leader of the women of Jannah. She is the leader of the Mu'mineen. Rasûlullâh ﷺ said, "Fatima is part of me, whomsoever

angers her angers me." In another narration appear the words: "What concerns her concerns me and what causes pain to her causes pain to me". (Mishkaat pg. 568)

Hadhrat A'isha ؓ was asked; "Who is the most beloved to Nabi ﷺ?" She answered "Fatima". She was then asked "and from amongst the males?" she replied "Her husband i.e. Hadhrat Ali ؓ" despite this love and close attachment, Rasûlullâh ﷺ exclaimed, "If Fatima ؓ, the daughter of Muhammed ﷺ were to steal (may Allaah forbid), I would certainly cut off her hand". This is surely because when it comes to carrying out and implementing the crystal clear command of Allaah Ta'ala, there is no loophole – no respite – no concession.

We also take the name of our Prophet ﷺ and claim to be his followers and his Ummat. Let us ponder over our condition. Not only the auliya and the pious people strive to follow the Sunnah. We even find people of materialistic interests becoming famous for their steadfastness upon one Sunnat of Nabi-e-Kareem ﷺ.

Justice of King Jahangir

Take for example the justice of King Jahangir. The love of Jahangir for his Queen, Nurjahan is quite famous. It is even alleged that the Queen used to rule the kingdom under cover. Together with this the justice of Jahangir is also well known. Perhaps it serves as a lesson for us. Allama Shibli R.A portrays this in a poem, the gist of which is mentioned below;

"Noor Jahan was sitting one day on the roof terrace when an unfortunate wayfarer happened to trespass the palace grounds and caught sight of her. Her self-esteem and beauty could not tolerate a stranger setting eyes on her, she shot him with a pistol and killed him. When Jahangir heard of this, he sent the maidens of the Royal Chamber to question her whether this news was true or false. She, proud and

confident of the position her beauty gave her, confessed to killing the man. Jahangir asked a Mufti for the Shar'i ruling in this case. The Mufti answered unhesitantly, "The Shar'i ruling is that the killer be beheaded." Immediately Jahangir ordered that his beloved wife be arrested and put in chains. Thereafter he instructed the swordsman to execute her. Gone were her beauty, the love and the special place she enjoyed next to the king. She sent a letter to Jahangir, stating that blood money is also a law in the Shari'ah. Again Jahangir did not take the matter in his own hands, but sought a fatwa regarding blood money. The fatwa was passed that it is permissible with the agreement of the close relatives of the murdered person. She then sent 100 000 dirhams (silver coins) to the heirs of the deceased, they refused to accept it, but forgave her, requesting the King to withdraw the command to execute her.

This is the justice of a worldly King. What is our condition! We claim to be Deeni conscious, but what do we do when we find a member of our group guilty of a certain crime? We will do the utmost to prove him innocent. On the other hand we deem it necessary to degrade, taunt and find fault with those who have ties with the opposite party, no matter how great a Scholar of Deen he is, how pious he may be or how great a service he has done for Deen. (May Allaah protect us)?

Breaking Ties

When there is a difference of opinion with anybody, all ties with him are broken. One cannot bear to make salaam to the other, let alone meet him, and speak with him, whereas, from the Hadith we learn of grave warnings for such people. Hadhrat Abu Hurairah ؓ narrates that Rasûlullâh ﷺ said:

Hadith (17)

عن أبي هريرة ؓ قال قال رسول الله ﷺ يَفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ
يَوْمَ الْحَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ

شَحْنَاءُ فَيَقَالُ أُنْظَرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا - رواه مسلم (مشكوة صفحة 427)

Translation:

"The doors of Jannah are opened on Monday and Thursday. Every servant of Allaah who doesn't ascribe a partner to Allaah is forgiven except one who has malice for his brother. It is said, "Let them be, until they reconcile".

In another Hadith reported by Abu Khirash Sulami ؓ, Rasûlullâh ﷺ says,

Hadith (18)

عن ابى خِرَاشِ السُّلَمِيِّ ؓ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفَكَ دَمَهُ - رواه ابو دارد (مشكوة صفحة 418).

Translation:

"Whomsoever ceases to meet his brother for a year, it is as though he has shed his blood. (Mishkaat pg. 418)

Note: Rival parties don't meet with each other (on a brotherly basis) for years on end. Anyone trying to make peace is sternly reprimanded. In fact, to meet with the opposition is considered as stooping low and being lax in one's principles, and in avoiding a meeting, one's pride and vanity remains intact. What pride is there in breaking the laws of Shariah? Breaking ties with a Muslim brother for more than three days is not permissible. It is narrated by Hadhrat Abu Ayub ؓ that Rasûlullâh ﷺ said,

Hadith (19)

عن أبى أَيُّوبَ الْأَصَارِيِّ ؓ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا يَحِلُّ لِلرَّجُلِ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَ يُعْرِضُ هَذَا وَ خَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ مُتَّفَقٌ عَلَيْهِ (مشكوة صفحة 427)

Translation:

"It is not permissible for a person to avoid contact with his brother for more than 3 days that when they happen to meet, then each one turns his face the other way. The better of them is he who makes salaam first."

Note: By making salaam the dispute terminates and a bond is formed. The one saying salaam first is indeed instrumental in bridging the gap between himself and his brother, therefore in the Hadith, he is shown to be the better one.

To plot against a believer

Due to ill feelings for the Muslim brother as a result of a quarrel, plots and schemes are made in order to harm him. Hadhrat Abu Bakr Siddique ؓ narrates that the Messenger of Allaah ﷺ said,

Hadith (20)

عن أبي بكر الصديق ؓ قال قال رسول الله ﷺ مَلْعُونٌ مَنْ ضَارَّ مُؤْمِنًا أَوْ مَكْرَبَهُ - رواه الترمذی (مشکرة صفحة 428)

Translation:

"Cursed is he who brings harm to a Believer or plots against him."

Note: This applies to harming the general Muslim. Certain people in society have more rights over an individual than others eg. The relatives, neighbours, an Alim etc. are awarded special rights by the Shariah. So the sin would proportionately be magnified if the said people were harmed.

Evil Thoughts

Generally, one of the major roots of dispute is evil thought. A survey of one cause of dispute in Madrasah's and other Deeni institutions would prove this point beyond any doubt. Any action to the opposition is interpreted as evil no matter how pure and sincere it may be.

Hadhrat Abu Hurairah ؓ reports that Rasûlullâh ﷺ said,

Hadith (21)

عن ابى هريرة ؓ قال قال رسول الله ﷺ اَيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحْسُسُوا وَلَا تَجَسُّسُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا وَفِي رَوَايَةٍ وَلَا تَنَافَسُوا
رواه الشيخان (مشكوة صفحة 427)

Translation:

“Beware of assumptions because assumptions are the most false of speech’es, and do not use your senses in picking out another’s faults, neither should you investigate and dig out someone’s hidden (faults), and do not deceivingly raise the price of an item of sale with no intention to buy it, and do not harbour jealousy for one another and do not have hatred for one another and do not turn your backs upon one another, and become the slaves of Allaah as brothers. (in one narration appear the words لَا تَنَافَسُوا and do not vie with each other”).

Note: This is in relation to worldly matters. Since the world is so low and despicable, valueless and small, in competing to obtain it, one harms the other. In the end one only succeeds in obtaining what was destined for him. The Akhirah on the other hand is so vast and expensive that those competing with each other to acquire it do not harm each other. And after each and every person of Jannat receives his respective share, there will still remain surplus. Therefore Allaah Ta’ala mentions with regards to it,

وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ - سورة المطففين

“And for that should those who compete, vie with each other”

Becoming pleased at others discomfort.

When one party becomes afflicted with some calamity or mishap, the opposing group celebrates and considers it to be a punishment for them. Waathila ؓ reports that Rasûlullâh ﷺ said,

Hadith (22)

عن واثلة ؓ قال قال رسول الله ﷺ لَا تُظْهَرُ الشَّمَانَةُ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ
وَيَتَلَبَّكَ رواه الترمذى (مشكوة صفحة 414)

Translation:

“Don’t become pleased at the difficulty of your brother. It is possible that Allaah Ta’ala takes pity on him and afflicts you with the same difficulty. O you! who laugh at the misfortune of another person, if fate had to drop you off at the very same station then what would you do?”

The following dua’s should be read upon seeing a person in distress

اَلْحَمْدُ لِلّٰهِ الَّذِى عَافَانِىْ مِمَّا ابْتَلَاكَ بِهٖ وَ فَضَّلَنِىْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ
تَفْضِيْلًا - جامع سنن الترمذى ج 5 صفحة 493 باب 38 مطبوعه بيروت

By the blessings of this dua one will be secured against that calamity.

Mending or Corrupting Mutual Relations

Hadhrat Abu Darda ؓ reports that Rasûlullâh ﷺ said,

Hadith (23)

عن ابى الدرداء ؓ قال قال رسول الله ﷺ اَلَا اُخْبِرُكُمْ بِاَفْضَلِ مِنْ دَرَجَةٍ
الصِّيَامِ وَ الصَّدَقَةِ وَ الصَّلَاةِ قَالَ قُلْنَا بَلٰى قَالَ اِصْلَاحُ ذَاتِ الْبَيْنِ وَ فَسَادُ
ذَاتِ الْبَيْنِ هِىَ الْحَالِقَةُ - رواه ابو داود و الترمذى (مشكوة صفحة 428)

Translation:

"Should I not inform you of that (action) which is greater than fasting, charity and Salaat." The Sahaba ر.ا. replied in the affirmative. Rasûlullâh ر.ا. said, "To mend family ties." Rasûlullâh ر.ا. further said, "and corrupting and spoiling of family relations is like a shaver (which shaves off one's good deeds)."

Jealousy and Hatred

Hadhrat Zubair ر.ا. reports that the Messenger of Allaah ر.ا. said,

Hadith (24)

عَنِ الزُّبَيْرِ ر.ا. قَالَ قَالَ رَسُولُ اللَّهِ ﷺ دَبُّ الْيَكُمُ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَ الْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَخْلِقُ الشُّعُورَ وَ لَكِنْ تَخْلِقُ الدِّينَ - رواه احمد و الترمذى (مشكوة صفحة 428)

Translation:

"The disease of the nations before you have crept into you viz. jealousy and hatred. This is the shaver. I do not say it shaves the hair, instead it shaves off (your) deen."

Note: How many haraam acts does one get involved in through jealousy and hatred. Moreover, because of enmity towards a person one tends to reject the truth spoken by him even though it might be conforming to the Shariah. When he rejects the truth, what would remain of his Deen? May Allaah protect us. Therefore, Rasûlullâh ر.ا. compared this disease to a shaver.

Poem: "The intention of the heart was like crystal clear water but those who look at it make it muddy and then look towards it."

If Deen is destroyed by hatred and enmity then what is the position of those who make it their occupation to cause

disharmony and hatred between friends. In the Hadith such a person is referred to, as the worst of people.

Hadith (25)

عن عبد الرحمن بن غنم و أسماء بنت يزيد رضي الله عنهما قال خیار عباد الله الذين إذا رأوا ذكر الله و شرار عباد الله المشاورون بالنصيحة المقرقون بين الأجرة الباغون البراءة العتة - رواه احمد و البيهقي في شعب الإيمان (مشكوة صفحة 415)

Translation:

Abdur-Rahman bin Ghunmin and Asma binte Yazid ؓ reports that Rasûlullâh ﷺ said, "The best servants of Allaah are those whom when seeing them Allaah is remembered, and the worst servants of Allaah are those who go about slandering (people) causing rift's between loved one's and seeking difficulty for those who are free of evil."

Note: It is often witnessed today that those who persevere to serve the Deen in seclusion are not left alone. Instead, they are also dragged and drawn into the waves of calamities and problems.

Controlling Anger.

Another reason for differences between people is the inability to control one's anger. One says such things in extreme anger that a small argument turns out to be a dispute. Had he swallowed his anger and answered in a cool , polite manner, the air would have cleared up before a fight ensued. The Hadith encourages controlling of anger, calling that person who swallows his anger a brave person. This is most certainly a cure for disputes and arguments.

Hadith (26)

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ ليس الشديد بالصرعة إنما الشديد الذي يملك نفسه عند الغضب - متفق عليه (مشكاة صفحہ 433)

Translation:

Abu Hurairah رضي الله عنه narrates Rasûlullâh ﷺ as saying, "A strong, brave person is not he who drops his opponents in a wrestling bout. A strong person is he who controls himself in anger."

Note: One should keep a check on his nafs at the time of anger, so that he does not act according to the dictates of his emotions. The one, who achieves this, is indeed a brave person.

A Remedy for Anger

Before speaking ponder over the effect of your words. Then speak in a soft, pleasant manner. This may be difficult at first, but striving renders a difficult task easy. Hence, when this is applied time and again, one slowly gains control over his anger.

Hadith (27)

عن ابن عمر رضي الله عنه قال قال رسول الله ﷺ ما تجرع عبد أفضل من جرعة غيظ يكظمها ابتغاء وجه الله - رواه احمد (مشكو صفحہ 434)

Translation:

Hadhrat Abdullaah bin Umar رضي الله عنه reports the Messenger of Allaah ﷺ as saying, "A slave of Allaah has not swallowed a better gulp than the gulp of anger for the sake (pleasure) of Allaah"

In another Hadith Hadhrat Anas رضي الله عنه reports that Rasûlullâh ﷺ said,

Hadith (28)

عن انس رضي الله عنه قال قال رسول الله ﷺ مَنْ خَزَنَ (اى حفظ) لِسَانَهُ سَتَرَ اللهُ عَوْرَتَهُ وَ مَنْ كَشَفَ غَضَبَهُ كَفَّ اللهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ اعْتَذَرَ إِلَى اللهِ قَبِلَ اللهُ عُذْرَهُ - رواه البيهقى فى شعب الايمان (مشكوة صفحة 434)

Translation:

"Whomsoever guards his tongue, Allaah Ta'ala covers his faults and whomsoever controls his anger, Allaah Ta'ala will save him from his punishment on the Day of Qiyamat and whomsoever excuses himself before Allaah, Allaah Ta'ala will accept his excuse."

Yet in another narration reported by Hadhrat Abu Hurairah ؓ: a person asked Nabi-e-Akram ﷺ for advice,

Hadith (29)

عن ابى هريرة رضي الله عنه ان رجلاً قال للنبي ﷺ أَوْصِنِي قَالَ لَا تُغْضَبْ فَرَدَّدَ ذَلِكَ مَرَارًا قَالَ لَا تُغْضَبْ - رواه البخارى (مشكوة صفحة 433)

Translation:

Rasûlullâh ﷺ said, "Do not become angry." Nabi-e-Akram ﷺ repeated this advice many times i.e. "Do not become angry".

To Listen to Backbiting

Some, who do not themselves backbite, gain great pleasure in listening to others backbiting, and consider themselves to be free from sin in this regard, whereas in the Hadith narrated by Hadhrat Anas ؓ Nabi-e-Akram ﷺ said,

Hadith (30)

عن انس رضي الله عنه قال عن رسول الله ﷺ قَالَ مَنْ أُغْثِبَ عِنْدَهُ أَخُوهُ الْمُسْلِمُ وَهُوَ يَقْدِرُ عَلَى نَصْرِهِ لَنَصْرِهِ لَنَصْرِهِ اللهُ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنْ لَمْ يَنْصُرْهُ

وَهُوَ يَقْدِرُ عَلَى نَصْرِهِ أَدْرَكَهُ اللَّهُ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ - رواه في شرح
السَّنة (مشكوة)

Translation:

"The person in whose presence, his Muslim brother is backbitten, and having the ability to assist him and he assists him, Allaah Ta'ala will assist him in this world and in the Hereafter. And if he does not assist him despite being able to do so, then on account of this, Allaah Ta'ala will take him to task, in the Dunya, as well as the Akhirat."

Note: By assistance is meant that the backbiter should be stopped, or the one who was backbitten be praised (i.e. his good qualities be brought to the attention of the backbiter.)

What is meant by 'to have the ability' is that one does not anticipate to be subjected to unbearable harm from the backbiter, nor will there be any harm, worldly or deeni.

Thus if one fears harm, he should do what every person can do i.e. walk away. If for some reason one cannot do this also, he should consider this act as abominable and detestable at heart and as far as possible, turn his attention away from this talk. Insha-Allaah he will be saved from chastisement.

Passing on hear-say

Disputing groups often spread rumours about each other, which are pure fabrications, or mere speculations and gullible people relay this news, having conviction that it is authentic. As a result, the masses minds become distorted. This may lead to major violence and corruption.

Remedy: Don't rely on rumours, until it is proven to be true. Thus, upon hearing any news ask for proof of its authenticity.

Hadhrat Abu Hurairah ؓ reports that the Messenger of Allaah ﷺ said,

Hadith (31)

عن ابى هريرة رضي الله عنه قال قال رسول الله ﷺ كفى بالمرء كذبا ان يحدث بكل ما سمع - رواه مسلم (مشكرة صفحة 28)

Translation:

"For a person to be a liar, it is sufficient that he relates all that he hears"

Note: To spread hear-say without investigating the truth is indeed a lie. By this act one earns the sin of lying also, especially if the information is false. However, since it entails the disgrace of the opposition, it is wide spread. In the Hadith, this has been termed as one of the two types of lies. Unfortunately, this disease is so disastrous that it makes a person conjure up bad ideas about leading Ulema and servants of Deen. May Allaah Ta'ala protect us. Ameen.

Keeping the Heart Clean

Hadith (32)

عن انس رضي الله عنه قال قال لي رسول الله ﷺ يا بُنَيَّ اِنْ قَدَرْتَ اَنْ تُصْبِحَ وَ تُمَسِيَ وَ لَيْسَ فِي قَلْبِكَ غَشٌّ لِّاِخٍ فَافْعَلْ ثُمَّ قَالَ يَا بُنَيَّ وَ ذَلِكَ مِنْ سُنَّتِي وَ مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي كَانَ مَعِيَ لِي الْجَنَّةُ - رواه الترمذی (مشكرة صفحة 30)

Translation:

Hadhrat Anas رضي الله عنه reports, The Messenger of Allaah ﷺ told me, "O My son, if you are able to pass the morning and evening (in this state) that there is no taint in your heart for anyone, then do so." Thereafter he said, "and that is from my Sunnah, and whoever loves my Sunnah, he has indeed loved me, and whoever loves me will be with me in Jannah".

Note: How lofty an act it is to keep the heart clear of enmity and hatred, etc. It is the beloved and distinguished way of life of the leader of all Prophets ﷺ

In another Hadith, Nabi-e-Akram ﷺ is reported to have said,

Hadith (33)

عن ابن مسعود قال قال رسول الله ﷺ لَا يُبْلَغُنِي أَحَدٌ مِّنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّي أَحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ - رواه ابو داود (مشكوة صفحة 414)

Translation:

“None of my companions should pass on anything about anyone to me, for I would like to come out to you with a clear heart”, meaning that no persons misdeeds should be reported to Rasûlullâh ﷺ.

What a great promise is in store for one who acquires a heart free of all ill feelings! It is certainly something to toil for. Hidden in this promise are also the glad tidings of a good death, i.e. with Imaan. When the heart is kept clear, then there will be no cause for ill feelings and quarrel. A good interpretation will be accorded to any news reaching the ear.

Thus, one should strive his utmost to acquire this condition. If the heart begins to harbour repulsive feelings for any person on account of any information, then get rid of these feelings immediately. Find out the truth of the issue from the person concerned. By meeting and socializing with that particular person, ill feelings for him are erased and misunderstanding is cleared up.

To refrain from major as well as minor sins

Hadith (34)

عن عائشة رضي الله عنها أن رسول الله ﷺ قال يا عائشة إياك و مُحَقَّرَاتِ الذُّنُوبِ فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا - رواه ابن ماجه و الدارمي (مشكوة صفحة 458)

Translation:

Hadhrat A'isha ؓ reports that the Rasool of Allaah ﷺ said, "O A'isha, watch out for those sins which are considered to be small, for indeed from the side of Allaah Ta'ala there will be an account of these (as well)."

Alas, we even fail to stop ourselves from committing major sins. In fact, some even regard the major sins as minor, which is most dangerous for one's Imaan, whereas there is a command to refrain from small sins also.

Hadith (35)

عن انس رضي الله عنه قال اِنَّكُمْ لَتَعْمَلُونَ اَعْمَالًا هِيَ اَدَقُّ فِيْ اَعْيُنِكُمْ مِنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مِنَ الْمُؤَبَّقَاتِ يَعْنِي الْمُهْلِكَاتِ - رواه البخارى (مشكوة صفحة 458)

Translation:

Hadhrat Anas ؓ once mentioned: "You people are doing such deeds which are finer than hair in your eyes, whereas in the life time of Rasûlullâh ﷺ we used to regard these very same actions as destroyers."

Note: Remember, a tiny spark of fire is enough to set an entire village alight. Therefore great care is taken in extinguishing the sparks as well. Let us look at sins in the same light. One "small" sin is sufficient to destroy families, cities and countries.

Abstain from Quarreling

Hadith (36)

عن انس رضي الله عنه قال قال رسول الله ﷺ مَنْ تَرَكَ الْكَذْبَ وَهُوَ بَا طِلٌّ بُنِيَ لَهُ فِيْ اَرْضِ الْجَنَّةِ وَ مَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُحِيطٌ بُنِيَ لَهُ فِيْ وَسْطِ الْجَنَّةِ وَ مَنْ

حَسَنَ خُلُقِهِ بُنِيَ لَهُ فِي أَغْلَاهَا - رواه الترمذی و قال هذا حديث حسن
(مشکوة صفحہ 412)

Translation:

Hadhrat Anas ؓ reports that Messenger of Allaah ﷺ said, "He who refrains from talking lies, (which is indeed not acceptable), than a palace will be built for him at the edge of Jannah. And he who abstains from dispute although he is upon the truth, a palace will be built for him in the middle of Jannah. And he who embellishes (beautifies) his character, a palace will be constructed for him in the highest stage of Jannah."

Note: Nowadays, one feels it a disgrace and dishonour to decline a dispute, thus we find one stubbornly pursuing a dispute even though he may be incurring great material and Deeni (religious) loss. The entire family may come to ruin, but the adamant transgressor will blindly plod his miserable path. How fortunate and successful is he, who calmly steps down from a dispute with good intentions, for his reward awaits him in the highest place in Jannah.

Pride:

The cause and source of all corruption is pride and vanity. In fact, pride is the root to all types of evil character and spiritual illnesses. Hence, pride has been given the title: "Mother of (spiritual) illnesses."

Hadhrat Ibne Mas'ud ؓ narrates that Rasûlullâh ﷺ said,

Hadith (37)

عن ابن مسعود ؓ قال قال رسول الله ﷺ لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ إِيمَانٍ وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ كِبَرٍ - رواه مسلم (مشکوة صفحہ 433)

Translation:

"Not a single person, who has an atom of Imaarî in his heart, will enter the fire of Jahannam, and not a single person who has an atom of pride, shall enter Jannah."
In yet another Hadith Rasûlullâh ﷺ is reported to have said,

Hadith (38)

عن عمرو بن شعيب عن أبيه عن جده عن رسول الله ﷺ قال يُخْشَرُ الْمُتَكَبِّرُونَ أَمْثَالُ الذُّرِّ يَوْمَ الْقِيَامَةِ فِي صُورِ الرِّجَالِ يَغْشَاهُمْ الذُّلُّ مِنْ كُلِّ مَكَانٍ يُسَاقُونَ إِلَى سِجْنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسْ تَغْلُوهُمْ تَارُ الدُّنْيَا يُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طَبَنَةُ الْحَبَالِ - رواه الترمذی (مشکوٰۃ صفحہ 433)

Translation:

"Those who have pride will be raised on the Day of Judgement like ants, in the form of men. Disgrace will envelope them from every place. They will be driven (like animals) into a prison in Jahannam called Bolus. The worst of fires will mount them. They will be given to drink from the juices of the people of Jahannam, i.e. their pus, blood etc. which is called, Teenatul Khabal.

Note: If this will be the condition of people with pride, then what benefit is there in having pride? For a few days one may enjoy this state, but once he leaves this world, disgrace awaits him! Furthermore, does he have the power to create those faculties on account of which one feels proud, eg. youth, health, wealth, intelligence etc?., does he have the power to create these things? Definitely not!
These are the bounties of Allaah Ta'ala. Since they are not out of our control, what is the reason for pride? Remember, he who has given these faculties, holds the power to take them back whenever he wishes to. Thus by pondering over these points time and again, Insha-Allaah this sickness will gradually be cured. May Allaah Ta'ala save us from it.

Humbleness verses pride

Keep the following Hadith in mind: Hadhrat Umar ؓ while addressing the Muslimeen from the mimbar said,

Hadith (39)

عن عُمرَ ؓ قال هُوَ عَلَى الْمَنَبَرِ يَا أَيُّهَا النَّاسُ تَوَاضَعُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ فَهُوَ فِي نَفْسِهِ صَغِيرٌ وَ فِي أَعْيُنِ النَّاسِ عَظِيمٌ وَ مَنْ تَكَبَّرَ رَضَعَهُ اللَّهُ فَهُوَ فِي أَعْيُنِ النَّاسِ صَغِيرٌ وَ فِي نَفْسِهِ كَبِيرٌ حَتَّى لَيْسَ لَهُ أَهْوَنُ عَلَيْهِمْ مِنْ كَلْبٍ أَوْ خَتَزِيرٍ (مشكوة 434)

Translation:

“Humble yourselves, for I heard Rasûlullâh ﷺ saying, “He who humbles himself, for the sake of Allaah, Allaah Ta’ala raises him, so he feels small within himself, whereas he becomes honoured in the eyes of the people and he who has pride, Allaah Ta’ala lowers him, so he becomes small in the eyes of the people, whilst he feels great within himself, to such an extent that he becomes more despicable to them than a dog or a swine.

The Consequence of Oppression

Destruction is the obvious result of oppression in this world, but in the Akhirat (Hereafter), it is even more dangerous. There the good deeds of the oppressor will be handed over to the oppressed as ransom. And upon termination of his good deeds, the oppressed person’s bad deeds will be put onto his shoulders.

Note the following Hadith; Hadhrat Abu Hurairah ؓ reports that Rasûlullâh ﷺ said,

Hadith (40)

مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَمَلٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ عَنْ أَبِي هُرَيْرَةَ عَرْضُهُ أَوْ شَيْءٌ فَلْيَسْأَلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِتَارٌ وَ لَا دِرْهَمٌ إِنَّ

كَانَ لَهُ عَمَلٌ صَالِحٌ أَخَذَ مِنْهُ بِقَنْطَرٍ مَظْلَمَةٍ وَ إِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيْهِ - رواه البخارى (مشكوة صفحة 435)

Translation:

"Any person who has oppressed his brother with regard to his honour, etc. should free it, (the oppression) from him today, (by fulfilling his rights or by seeking his forgiveness), before that day arrives, when there will be no dinar or dirhams (no currencies). If the oppressor has any pious deeds it will be taken from him in proportion to his oppression, and if he does not possess any good deeds then he will be burdened with the oppressed person's sins." Hadhrat Abu Hurairah ؓ narrates that the Messenger of Allaah ﷺ said,

Hadith (41)

عن ابى هريرة ؓ أن رسول الله ﷺ قال أتذرون ما المفلس قالوا المفلس فبتا من لا درهم له ولا متاع فقال إن المفلس من أمتي من يأتي يوم القيامة بصلوة وصيام وزكاة ويأتي قد شتم هذا وقذف هذا وأكل مال هذا وسفك دم هذا وضرب هذا فيعطى هذا من حسناته فإن فنيته حسناته قبل أن يقضى ما عليه أخذ من خطاياهم فطرحت عليه ثم طرح في النار رواه مسلم (مشكوة صفحة 435)

Translation:

"Do you know who is a poverty stricken person?" The Sahabah replied, One who does not possess any cash nor merchandise Rasûlullâh ﷺ said, "The poor person of my Ummat is he, who comes on the Day of Qiyamat with salah, fasting and zakat (but on the other hand) he also brings along with him the following actions viz. he had sworn someone, slandered another, eaten the wealth of one (unlawfully), shed the blood of another and he had struck some person. These people will be given from his good actions one by one. If his good deeds were to terminate, before the oppressed rights are fulfilled, their (the oppressed

one's) sins will be then taken and cast upon him. Thereafter, he will be flung into the fire of Jahannam."

Note: How regretful and unfortunate will that person be, whose entire lifetime's Ibadat is given to another, and the other's bad actions loaded onto his shoulders, hence he is thrown into Hell.

Assisting the Oppressor

Some perpetrators don't openly cause injustice, instead they, in some way or another lend a helping hand to oppressive individuals, despite having full knowledge of their movements. Aus bin Shurahbil ؓ reports that he heard Rasûlullâh ﷺ saying,

Hadith (42)

عن أنس بن شُرَحْبِيلٍ ؓ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ مَنْ مَشَى مَعَ ظَالِمٍ لِيَقْوِيَهُ وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ - رواه البيهقي (مشكوة

صفحة 435

Translation:

"Whomsoever walks with an oppressor, to support him, knowing that he is unjust, he has most certainly come out of the fold of Islam."

Note: Just as oppression is haraam, to assist in oppression is also haraam. Generally, people understand oppression to be haraam, but they do not regard assistance in oppression to be haraam. Thus by believing this haraam to be halaal, one leaves the fold of Islam, and because he is ignorant of this fact, he does not get the ability to make taubah.

The Dua of the Oppressed

Hadith (43)

عن علي عليه السلام قال قال رسول الله ﷺ اِيَّاكَ وَ دَعْوَةَ الْمَظْلُومِ فَإِنَّمَا يَسْأَلُ اللَّهُ تَعَالَى حَقَّهُ وَ إِنَّ اللَّهَ لَا يَمْنَعُ ذَا حَقٍّ حَقَّهُ (مشكرة صفحة 435-436)

Translation:

Hadhrat Ali عليه السلام narrates that Rasûlullâh ﷺ said, "Beware of the Dua's of the oppressed, for he is but asking Allaah Ta'ala for his Haqq (rights), and Allaah Ta'ala does not deprive a rightful person his rights."

Note: Allaah in his mercy has taken the responsibility of aiding the oppressed. He most certainly accepts the dua's of the oppressed, since he is asking for what is his. In another Hadith it has been mentioned that there is no screen between the dua's of the oppressed and the Arsh (throne) of Allaah. Therefore it is extremely important to refrain from oppression. If for any reason injustice is caused, then seek forgiveness immediately. Return and fulfill the rights that have been usurped. Go to all lengths to please the oppressed. Insha-Allaah one will be saved from punishment.

Forgiveness

If the oppressor regrets his actions and refrains from oppression, resolving not to be unjust in the future and thereafter asks the oppressed for forgiveness, he should be forgiven. By doing so, the oppressed person attains an extremely high rank in the eyes of Allaah. By not forgiving the oppressor, he will be sinful. Note the following Hadith:

Hadith (44)

عن أبي هريرة عليه السلام قال قال رسول الله ﷺ "قال موسى بن عمران عليه السلام يا رب. مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ قَالَ مَنْ إِذَا قُذِرَ غَفَرَ - رواه البيهقي في شعب الایمان (مشكرة صفحة 434)

Translation:

Hadhrat Abu Hurairah ؓ reports that the Messenger of Allaah ﷺ had said, Moosa ibn Imraan ؑ said, "O my Sustainer, who is the most honourable of your slaves to you?" Allaah Ta'ala replied "One who forgives despite having the power (to take revenge)"

Hadith (45)

عن جابر ؓ عن رسول الله ﷺ قال من اعتذر إلى أخيه فلم يعذره أو لم يقبل عذره كان عليه مثل خطيئة صاحب مكس رواه البيهقي في شعب الإيمان و قال المكاس العشار (مشكوة صفحة 429)

Translation:

Hadhrat Jaber ؓ reports that Rasûlullâh ﷺ said "One who offers an excuse to his brother, but he does not excuse him, (forgive him) has committed a sin similar in magnitude to one who collects tax unlawfully".

The Character of Rasûlullâh ﷺ

Bear in mind how Nabi-e-Kareem ﷺ had forgiven great criminals and oppressors who deserved to be killed, despite having the full power to take revenge! It comes in the Hadith:

Hadith (45)

عن عائشة ؓ قالت و ما انتقم رسول الله ﷺ لنفسه في شيء قط إلا أن ينتهك حرمة الله فينتقم لله بها متفق عليه (مشكوة صفحة 519)

Translation:

"Rasûlullâh ﷺ never avenged himself for anything ever, except when the sanctity of Allaah was transgressed. He would avenge it only for the sake of Allaah."

The Auliya in every era have adopted the same manner in their lives.

The incident of Hadhrat Imam Maalik رحة الله

عليه:

Some jealous parties beat Imam Maalik رحة الله very severely. The Khalifa of the time wished to punish them, but Imam Maalik رحة الله rode throughout the city announcing that he had forgiven them and nobody entertained the right to punish them.

The incident of Hadhrat Imam Ahmed ibn Hambal رحة الله

The Khalifa used to flog Imam Ahmed ibn Hambal رحة الله daily. In return, the Imam used to forgive him each day. He was once asked as to why he forgave the Khalifa. He replied, "What benefit is there for me that the Ummat of Rasûlullâh ﷺ be punished on the Day of Qiyamat on my account."

The incident of Hadhrat Ebrahim ibn Adham

رحمة الله عليه:

Once a sentry had beaten Hadhrat Ebrahim رحة الله excessively. Upon learning that he was a Buzrug (saintly person), he asked for forgiveness. He replied thus "Even before the second beating, the first was forgiven. Thus, each beating was forgiven before the next.

History is replete with these incidents of our pious predecessors.

Hadhrat Aalamghir's رحة الله Good Character towards the Enemy:

Hadhrat Aalamghir رحة الله was at war with Shewajee when the latter's food supply fell short. He consulted Aman who suggested he make mashwerah (consult) with

Aalamghir رحمه الله عليه. Shewajee said "But he is the enemy." Aman replied, "Yes! He is the enemy, but he is firm upon the Shariat. One of the teachings of Islam is 'المستشار مؤتمن' One whose opinion is sought is trusted', Hence correct and sincere advice should be given. Therefore he will give you good advice". Consequently he asked Aalamghir's opinion, who promptly told him to make a truce during which he may make the necessary arrangements to replenish his food supplies. When fully prepared, the battles may once again be commenced. Sherwajee took the advice and sought a ten-year truce. Aalamghir رحمه الله عليه ordered his troops to withdraw. He was asked why he did so. He replied, "It comes in the Qur'aan 'And truce is good'. He was then asked 'why ten years?' he replied, "Nabi ﷺ made an agreement of ten years at Hudaibiyah and success lies only in following the Noble Prophet of Allaah ﷺ."

Materially minded People

Sheikhul-Hadith, Moulana Muhammed Zakariya رحمه الله عليه writes; "Leave aside the history of the best of times, and the pious predecessors. I have heard about the Elders of our family in Kirana, which is approximately five to six miles from Kandhla, travelling together in the same ox wagon to sort out differences they had regarding some merchandise. Which ever party was delayed in hitching his cart to the ox would unhesitantly hop onto the other's cart." Another marvellous story is that of a person who had a long court battle with his relative, during which the defendant passed away. The claimant immediately sent a message to the deceased wife saying, "The dispute was with the brother, and I am just as responsible for you as he had been, there is no dispute with you, and the documents are enroute. Whatever stipulations you make I will accept." This is an incident of the 20th century. Moreover it is the action of a worldly person. Today do those who consider themselves to be religiously conscious pluck up the courage to match these

deeds? How good will it be if our efforts are directed towards construction and not destruction."

Shah Jehan's big Heartedness:

Shah Jehan conquered Qandahar. After some time, Shah Abbas Safawi, the Governor of Iran seized the opportunity to annex this area. Thereafter Shah Abbas passed away in 1051 hijri. His young son Abbas the Second, succeeded him to the throne. This was an occasion to take full benefit of and seek revenge. Thus Dar-e-Shikoo requested the same, but Shah Jehan's noble answer finds no parallel today. He replied, "To wage war upon the Sultanate of a young lad who has lost his father recently, and whose Government has not as yet gained a firm footing is contrary to the ways of the pious rulers!"

The rulers of the Moghul Empire, upon capturing their most bitter enemies (whose capture cost them millions of rupees and countless lives) would casually sing out the following words 'In forgiveness is the enjoyment which is not found in revenge'. If the enemy revolted for the second time and they were than overpowered, they would express their regret. The emperor would than say in the spirit of victory, 'this is not a court of hopelessness'. These were Aalamghir's words at the time when Shewajee expressed his regret before him after being captured for the second time. These kings used to proclaim 'We are the Shade of Allaah on the Earth' (meaning that just as Allaah Ta'ala is the most merciful, they would also adopt the same quality and become stalwarts of mercy towards the creation).

Difference of Opinion

From the aforementioned it becomes clear, in the light of the Qur'aan and Hadith, how necessary and important it is for us to maintain unity, and how disastrous is disunity. But if we look into history we find that the Sahaba had various differences of opinion. The Imams have differences in various masa'il. Great Ulema and Scholars of Deen have different rulings and decisions in every era. So the question

arises, why is this so? Does it not contradict the concept of unity?

As an answer, it seems appropriate to present notes of Mufti Mohammed Shafi Saheb رحمۃ اللہ علیہ, the Grand Mufti of Pakistan. He writes "first and foremost, I would like to make this point clear, that in those Masa'il in which there is room for logical deductions by learned Scholars of Islam, differences of opinion is not harmful. There is no need to get rid of these differences, nor can they be wiped out. Difference of opinion is neither contrary to the unity of Islam nor is it harmful to anyone. It is but a natural matter, from which no group can remain aloof.

For an entire group of people to be united upon every affair is only possible in two cases; firstly, when no individual in the group has the potential and the initiative to ponder over a problem, and thereby come to a solution. In this case whatever any person suggests, will be just perfect for the rest of the group. Secondly, when there are traitors and hypocrites within the group. In this case they will not expose the flaw in the suggestion showing their agreement, although such an opinion may be harmful in their knowledge.

Wherever there are both the qualities of insight and trust, to avoid a difference of opinion is impossible. Therefore it, in itself is not abominable. If one were to take a survey of affairs and dealings, he will find that instead of proving to be harmful, differences of opinion produce grand results. Mashwera (mutual consultation) has been emphasized in the Shariat for the very same reason i.e. the problem may be viewed from various angles to facilitate a decision of insight. If difference of opinion is reprehensible then it will defeat the purpose of Mashwera (mutual consultation.)

The Differences between the Sahaba ؓ and the Tabi'een رحة الله عليهم

When administrative and matters relating to experience were discussed in the presence of Rasûlullâh ﷺ, various conflicting views were presented by the Sahaba ؓ. During the reign of the four rightly guided Khalifas when any unprecedented incident transpired or any new mas'ala arouse, regarding which there was no clear guidance in the Qur'aan and Ahadith, or if there was outward conflict between the Qur'anic ayaat or Ahadith which required solution and explanation by Ijtihaad. Then we find numerous contrasting opinions given by the stars of Islam and as discussed previously, this conforms totally with logic and trust.

Take for example the Ibadat of Azhaan and Salaat, which are performed five times daily. These lofty and pure group of personalities had differed on various occasions with each other in the manner of discharging these acts of worship. Hence, they used to debate with one another over these issues. The differences of the Sahaba ؓ regarding business dealings, halaal and haraam and permissible and impermissible in masa'il of doubt (i.e. in which there was no clear command of Allaah Ta'ala) is not a hidden fact.

If we search into the lives of the Tabi'een, we find a similar pattern. One group of Tabi'een would choose the opinion of a certain Sahabi ؓ and another group, a different Sahabi's ؓ viewpoint. This is a well-known fact to the Ulema-e-Deen, yet we do not hear any one of them branding the other as faasiq. One group does not regard the other as the opposition, stopping its members from following the other in Salaat. We will not find one of them entering a masjid and prior to performing his Salaat, asking the musalli's about the view of the Imam regarding Surah Fateha, raising the hands in Salaat etc. One cannot imagine the pious predecessors quarrelling, fighting, swearing, belittling or poking fun at each other on the basis of their difference of opinion.

Imam Abu-Bakr Qasim رحمة الله عليه writes the following words in his book 'Jami Bayanul Ilm' regarding the differences of the pious predecessors.

عن يحيى بن سعيد قال ما ربح أهل الفتوى يقعون ليحل هنا و يحرم هنا
فلا يرى المحرم الحل فكذلك تحريمه و لا يرى الحل أن يحرم فكذلك
لتحريمه (جامع بيان العلم صفحة 80)

"Yahyz bin Sa'eed is reported to have said, "The Muftis have always passed various fatwas (in ambiguous masa'il for which there was no clear shar'i proof). One Mufti would give a ruling of halal and another of haraam (regarding the very same issue) but the one would not consider the other as having met his destruction (because of his contrary ruling)." In the same kitab it is recorded that Usama bin Zaid رضي الله عنه asked one of the leading jurists of Medina of the time, Hadhrat Qasim bin Muhammed, regarding a mas'ala in which there were conflicting views. He replied, "Acting upon any one of these views would suffice, because there is a model of acceptance among the Sahaba on both views."

A Doubt and its Clarification

Those ignorant of the principles of Deen, and the causes for difference in opinion, entertain this doubt in their minds that how is it possible for one particular thing to be halaal and haraam at the same time in Islam. It is apparent that one is correct and the other view incorrect. Then how can the sanctity and respect be equal on both sides? The answer to this is that according to the Qur'aan and Hadeeth there are certain things which are distinctly prohibited. For example interest, wine, gambling, bribery, etc. are explicitly haraam. There is no room for a second opinion with regard to these acts and there certainly has been no difference of opinion regarding these laws amongst the forbearers of

Islam. Denial and contradictions of these laws is definitely the stray path, the path of misguidance by the consensus of the Ummah. The demand of Iman is to openly cut off ties with such a person who denies these commands of Shar'i at

To remain complacent in this instance is forbidden. This is only permissible and encouraged in those masa'il for which there is no clear command in the Qur'aan and Sunnah or there may be a ruling but it needs explanation, or there is an apparent contradiction, between ayaat or Ahadith. In these cases the Mujtahid Aalim will weigh all the proofs from the Qur'aan, Sunnat, the actions of the Sahaba etc. then will he reach a conclusion. Here, it is possible that one Mujtahid draws the conclusion that a certain thing is permissible, and a second Mujtahid extracts a ruling of impermissibility, using the principles of ijtihad. In this case both are worthy of reward from Allaah Ta'ala. Neither is in line for punishment.

The one who ruled correctly will receive double the reward of that Mujtahid whose ruling was incorrect. From this, some Ulema have the notion that both the contradicting views of the Mujtahid are correct. Their reasoning is thus:

- 1) Allaah Ta'ala is independent of all the ahkaam (commands), ibaadat (worship) and transactions.**
- 2) He doesn't in any way need these actions, instead it is merely a test of the slave's obedience to Allaah Ta'ala.**

When two parties use their potential and capability to the utmost in extracting the commands of Allaah Ta'ala from Shar'i proof, then both are absolved of their duty, and both are accurate though they may have reached conflicting conclusions.

But the consensus of the Ulema and Mujtahideen is that in the knowledge of Allaah Ta'ala, only one view is correct. So whoever conforms to this view is successful in every way, and deserves double reward. One who, despite his sincere efforts, derives a Shar'i opinion other than this is excused. He will not be reprimanded. Instead, he will receive one reward for

his effort. Nowadays we are quick to rule one who contradicts our view, in such Masa'il as faasiq and impious.

From the above discussion by Mufti Muhammed Shafee Saheb رحمۃ اللہ علیہ it becomes clear that difference of opinion in Ijtihadi Masa'il is inevitable and unavoidable. When one Alim with suitable qualifications passes a Shar'i ruling with full sincerity, no person has the right to reject it or brand him as miscreant, etc.

It is only appropriate to present the example of the Sahaba ؓ in this matter.

Hadhrat Uthman ؓ

The disputes of the Sahaba ؓ regarding political affairs in which swords were drawn, was indeed the decree of Allaah Ta'ala. But at the onset of this test Hadhrat Uthman ؓ the oppressed, and the Imam of the Muslims, advised the Muslimeen to perform salaah behind the rebel Imam, saying,

إِذَا هُمْ أَحْسَنُوا فَأَحْسِنْ مَعَهُمْ وَإِنْ هُمْ أَسَاءُوا فَاجْتَنِبْ إِسَاءَتَهُمْ رواه البخارى (مشكوة صفحة 62)

"If they do any good then join hands with them, and if they adopt evil, then refrain from their evil", By adopting this principle Hadhrat Uthman ؓ sacrificed his life and portrayed the correct tafsir of the verse

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ -سورة المائدة ع 1

'Assist each other in pious deeds and taqwa, and do not assist one another in sin and transgression', thus closing the doors to disunity.

Hadhrat Ali ؓ and Hadhrat Mu'awiya ؓ

Towards the end of the same episode, when the war between Hadhrat Ali ؓ and Hadhrat Mu'awiya ؓ had reached it's peak. The King of Rome wrote to Hadhrat Mu'awiya ؓ

offering his assistance and joining forces with him. Hadhrat Mu'awiya ؓ replied thus, "You Christian dog, you wish to benefit from the dispute between Ali ؓ and I, remember if you were just to cast an evil look at Ali ؓ then the first person to enlist in Ali's army and gouge out your eyes will be Mu'awiya."

The Kaiser, upon receiving information of the battle between the Sahaba ؓ prepared to launch an attack, seeing this as a golden opportunity to wipe out the Mu'mineen. Hearing this, Hadhrat Mu'awiya ؓ wrote to him thus "If you go ahead with your plans, I take an oath that I will make peace with my brother, i.e. Hadhrat Ali ؓ. I will burn Constantinople to ashes, and uproot your government, as carrots and radish are pulled out of the ground."

Hadhrat Mu'awiya ؓ is reported to have taken an oath saying, "Ali ؓ is indeed my superior! My difference with him is only over Hadhrat Uthman's ؓ qisas (blood money). If he takes qisas for the murder of Uthman ؓ then I would be the first of the people of Syria to pledge allegiance at his hands". (Al-Bidayah wannihayah pg.259 V.7, Fadhaa'il-e-Sahabah pg.51).

Once a case was brought before Hadhrat Mu'awiya ؓ, when he was in power. The case was thus 'A person by the name of Ibne Khaiberi witnessed his wife committing zina (adultery) with somebody. He could not bear this, so he killed the adulterer. Hadhrat Mu'awiya ؓ not being able to reach a decision wrote to Hadhrat Abu Moosa Ash'ari ؓ asking him to seek a ruling from Hadhrat Ali ؓ. Today it is most difficult to find a person who is prepared to confess his ignorance and seek the counsel of his rival.

The Qualities of Hadhrat Ali ؓ

Abu Salih reports, 'one day Dirar bin Damrah Kin'ani visited Amir Mu'awiya ؓ. He asked Dirar to describe Hadhrat Ali's ؓ qualities. Dirar excused himself from doing so, but Hadhrat Mu'awiya ؓ insisted. Dirar then said, "Since I am

obliged to say something about Hadhrat Ali ؑ then listen, "By Allaah! He was a most wise, farsighted and strong man; his word was final and his judgement just. Fountains of wisdom and knowledge used to gush out of his speech. He remained aloof from the Dunya (world) and its adornment, and accustomed himself to the darkness of night. By Allaah! He used to cry excessively, he would immerse himself in thought, turning his palms one way and the other, speaking to himself. He was fond of simple food and clothing. By Allaah! He used to look at all of us as one. When we used to visit him, he would keep us close to him and converse with us. Despite this, he had so much awe and dignity about him, that we were lost for words in his presence. He would smile to reveal pearl-like teeth. He would respect the pious, and love the poor and orphans. No powerful person could not even think of persuading him to carry out a wrong deed and a weak person would never become despondent of his justice. Bearing witness of Allaah Ta'ala's omnipresence, I swear that I saw him in the darkness of the night standing in the Mehrab, holding his beard and crying profusely as though a scorpion had bit him or he was afflicted with a great calamity. His sobbing still echoes unto now in my ears, "O my Rabb, O my Sustainer!" supplicating himself before Allaah Ta'ala. Addressing the Dunya, he would say, "You are approaching me, having your gaze on me. Alas! Alas! Be off with you! Deceive someone else. I have divorced you thrice. Your life span is but short. Accumulating you is despised. Your benefits are limited. Ah! Ah! Supplies are so little and the journey so long, the road is desolate".

Upon hearing this, Hadhrat Mu'awiya ؑ, unable to control himself wept until his beard became wet with his tears, which he wiped again and again with his sleeve. The entire gathering was overcome with sobbing. Hadhrat Mu'awiya ؑ then exclaimed "Abu Hasan ؑ (Ali ؑ) was indeed so. May Allaah Ta'ala have mercy upon him".

Thereafter he questioned Dirar, "How bereaved are you over Ali ؑ?

He replied, "The grief of one, whose close companion is slaughtered on his lap, there is no end to his tears, and no recovery from his sorrow." Saying this, Dirar stood up and left.

Hadhrat Mu'awiya's ؓ crying at the Martyrdom of Hadhrat Ali ؓ

When the news of Hadhrat Ali's ؓ martyrdom reached Hadhrat Mu'awiya ؓ, he began weeping. His wife exclaimed, "Now you cry! Yet you were at war with him." Hadhrat Mu'awiya ؓ responded, "Woe to you! What are you saying? Don't you know that knowledge, virtue and Shar'i insight has left the hands of the people?"

Hadhrat Ali's ؓ regard for his Opposition

The battle of Jamal was indeed a fierce battle, wherein approximately twenty thousand men lost their lives (Tarikhul Khamees). But a few moments before the fighting, whilst both the armies stood ready and waiting to rush into each other, Hadhrat Ali ؓ stepped out of his lines and called out to Hadhrat Zubair ؓ, who came forward from his ranks.

They both then embraced each other and cried. Hadhrat Ali ؓ then asks Hadhrat Zubair ؓ, "What has compelled you to come out against me?" he replied, "The blood of Uthmaan ؓ". They spoke for a while before the battle began. This is the conduct of two rivals, who had swords drawn out against each other. (Kitabul-Imamah-Was-Siyasah). Thereafter the war broke out and eventually, Hadhrat Ali's ؓ army was victorious. They had taken the belongings of the defeated army as spoils of war, but Hadhrat Ali ؓ refused to take them as captives. Instead he allowed them to pledge allegiance to him, and set them free. Upon the insistence of some of the people in his group to take the enemy captive, he replied, "Tell me, who amongst us is prepared to take our Mother Hadhrat A'isha ؓ in his share, as a slave?" They immediately realized their folly and asked Allaah's

forgiveness. Hadhrat Ali ؓ then said, "استغفر الله" I also seek Allaah's forgiveness."

Hadhrat Ali ؓ was asked whether his opponents in the battle of Jamal 'were mushriks?' He replied, "It was the belief of Shirk (polytheism) they had abandoned". He was then asked 'are they hypocrites?' he replied, "Hypocrites remember Allaah Ta'ala very little, whereas these people are continuously engaged in the Zikr of Allaah." He was then asked, "Who are they?" he replied, "they are our brothers, who have rebelled against us, (consequently we were forced to take up arms against them)" (Sunane Baihaqi pg: 173 vol: 8 Fadhaile Sahaba pg.: 71).

Do we uphold the honour of our counterparts in this manner? Can our conduct with one who has the slightest difference with us, compare with the honourable manner in which these pious people used to treat those, who had opposed them with weapons.

Hadhrat Ali ؓ then saw Muhammed bin Talha ؓ amongst the slain and remarked "May Allaah have mercy upon you. You had been a great worshipper, reading salaah throughout the night, and fasting during the hottest days". (Kitabul Imamah).

Conduct between Hadhrat Ali ؓ and Hadhrat A'asha ؓ

Towards the end of this very battle, when the camel of Ummul Mumineen A'asha ؓ fell, Hadhrat Ali ؓ immediately said, "See that no harm has come to the Mother of the Believers." (Tabarri) Hadhrat A'asha's ؓ brother, Muhammed bin Abu Bakr ؓ who was on Hadhrat Ali's ؓ side, rushed forward to take care of her. Thereafter Hadhrat Ali ؓ himself went to her carriage, and asked her "O my Mother, have you been hurt? May Allaah Ta'ala forgive you fully." Hadhrat A'asha ؓ replied, "May Allaah Ta'ala forgive you as well".

When Hadhrat A'isha's ﷺ army lost the battle, Hadhrat Ali ﷺ commanded that her carriage be carried away from amongst the dead, and a canopy be put up for her. Then again Hadhrat Ali ﷺ presents himself, and enquires about her condition. (Bidaya Wannihayah Vol. 7 pg. 244).

He made salaam to her, and she welcomed him. A woman by the name of Safiyyah addressed him saying, "May Allaah Ta'ala make your children orphans, as you have made my children orphans." She repeated these words. Hadhrat Ali ﷺ not saying a word left silently. Someone asked, "O Amirul Mumineen! Did you not hear what she had said?" Hadhrat Ali ﷺ replied, "We have been commanded not to confront the mushrik women, then why should we not pardon the Muslim woman?" (Fadhail-e- Sahabah pg. 67). (Bidaya Wannihayah Vol. 7 pg. 245).

On the same occasion, a person complained that two persons standing at the entrance of the door, were speaking ill of Hadhrat A'isha ﷺ, Hadhrat Ali ﷺ ordered Qa'qa'a bin Amr to punitively whip each one of them a hundred lashes.

When Hadhrat A'isha ﷺ was preparing to leave, Hadhrat Ali ﷺ arranged conveyance and provisions for her, sending with her forty women of Basra. At the time of her departure, Hadhrat Ali ﷺ personally came to the door of Hadhrat A'isha's ﷺ tent. A large crowd had also gathered. Hadhrat A'isha ﷺ bid farewell to all, and made du'a for them.

Hadhrat Ali ﷺ says, "The incident which took place between us, does occasionally occur amongst one's own people. (We do not deny each other's virtue). Without doubt, this is the respected Wife of Nabi ﷺ in this world and in the Hereafter". He than personally accompanied her for a few miles, and instructed his sons to travel with her for one whole day. (Bidaya Wannihayah Vol. 7 pg. 245-246).

This was the manner in which, they treated those who had differences with them. What would have been our response, if we had gained power over any of our oppositions? Would we have shown even an atom of mercy towards them? (I'tidaal pg. 230).

The conduct between Hadhrat Ali bin Yaasir ؓ and Hadhrat A'asha ؓ

Hadhrat Ali bin Yaasir ؓ was fighting against Hadhrat A'asha's ؓ army in the battle of Jamal. Someone criticized Hadhrat A'asha ؓ in his presence he became furious and immediately silenced the person saying, "Stay quiet! You wretched evil man, do you wish to injure the beloved wife of Rasûlullâh ؐ. She will be the respected wife of Rasûlullâh ؐ in Jannah also. She has indeed taken the road of sanctity. We know that she is the beloved wife of Rasûlullâh ؐ in this world and in the Hereafter. But Allaah Ta'ala wishes to test us by means of her. Do we obey her or Allaah Ta'ala?" (Kanzul-Ummaal pg. 166, Hayatus Sahabah pg. 14 vol 3)

Can there be greater examples of respect then this, despite confronting one another using swords and arrows! It was the Light of Iman they had acquired from Nabi-e-Kareem ؐ shining bright in their hearts, which did not allow the darkness of hatred, enmity and jealousy to taint them. Alhamdulillah!

The conduct between Hadhrat Abu Bakr ؓ and Hadhrat Umar ؓ

Hadhrat ibn Umar ؓ reports, that Hadhrat Abu Bakr ؓ once uttered something unpleasant to Hadhrat Umar ؓ, a few moments later he said, "O my brother, seek forgiveness for me." Hadhrat Umar ؓ became enraged, Hadhrat Abu Bakr ؓ repeated his request many times, but Hadhrat Umar ؓ remained angry. Then, Hadhrat Abu Bakr ؓ took the matter to Rasûlullâh ؐ who said to Umar ؓ, "Your brother asks you to seek forgiveness for him, but you do not do so!" Hadhrat Umar ؓ replied, "By the one who has sent you as a

True Prophet, there was not a time that he had asked me to seek forgiveness for him and I had not done so. After you O Nabi of Allaah ﷺ, there is none in the creation of Allaah more beloved to me than Abu Bakr ؓ". Upon hearing this, Hadhrat Abu Bakr ؓ confessed, "By the One who has sent you with the truth, O Messenger of Allaah ﷺ, after you there is no one more beloved to me than Umar ؓ" Rasûlullâh ﷺ then said, "Do not harm me with matters concerning my companion, because when Allaah Ta'ala had sent me with guidance and the True Deen, you people belied and denied me but Abu Bakr ؓ had said, "You are true", and if Allaah Ta'ala did not title him 'Sahib' (companion), I would have taken him, (and named him) as 'Khaleel' (a bosom-friend) but this type of friendship is exclusively for Allaah Ta'ala. Listen carefully! All windows which open into the Masjid will be sealed off except the window of Abu Bakr ؓ". (Hayatus-Sahabah pg. 506)

The conduct between Hadhrat A'isha ؓ and Hadhrat Umme Habibah ؓ

Hadhrat A'isha ؓ relates "When Hadhrat Umme Habibah ؓ, the respected wife of Rasûlullâh ﷺ was on her deathbed, she called me close to her side, and said "On many occasions, those things that take place between co-wives, has certainly taken place between us. May Allaah Ta'ala forgive us regarding those matters." I replied, "May Allaah Ta'ala forgive you, pardon you, and absolve you totally of those matters." Hearing these words, Hadhrat Umme Habibah ؓ said, "you have pleased me, may Allaah Ta'ala please you". In the same manner, Hadhrat Umme Habibah ؓ called Umme Salmah ؓ and spoke to her.

Hadhrat Abu Bakr ؓ and Hadhrat Fatima ؓ

Sha'bi رحمه الله reports, "When Hadhrat Fatima ؓ became ill, Hadhrat Abu Bakr ؓ went to visit her. Hadhrat Ali ؓ informs her that Hadhrat Abu Bakr ؓ seeks permission to enter the home. She asks Hadhrat Ali ؓ if he

agrees to allow Hadhrat Abu Bakr ؓ to enter. He answers in the affirmative, she also agrees. He enters and speaks to her thus "I have forsaken my home, my family, and wealth only to please Allaah Ta'ala, His Messenger ﷺ, and the Ahle Bait (the household of Rasûlullâh ﷺ)". He continued to speak such pleasant words, which pleased Hadhrat Fatima ؑ.

Hadhrat Sayyidina Husain ibn Ali ؑ and Hadhrat Abdullaah ibn Umar ؑ

In Tabrani, Hadhrat Raja ibn Rabee'ah ؑ is reported to have said, "I was once in Masjid-e-Nabawi ﷺ when, coincidentally Hadhrat Husain ؑ passed by, greeting everyone with salaam, we all replied but Hadhrat Abdullaah ibn Umar ؑ remained silent. Thereafter, he replied the salaam in a loud voice **و عليكم السلام ورحمة الله وبركاته** and turned to the people and said, "Should I not show you, whom amongst the people is most beloved to the ones in the heavens?" They said, "most certainly, do inform us". Hadhrat ibn Umar ؑ declared, "By Allaah! It is this youth (Husain ibn Ali ؑ). After the battle of Siffeen neither of us has spoken to the other. By Allaah! For Husain ؑ to be pleased with me, is more beloved and valuable to me than gold equal to Mount Uhud".

Hadhrat Abu Sa'eed ؑ asked Ibn Umar ؑ, "Will you not accompany me tomorrow morning to visit him?" He replied "I would most certainly join you." So they both promised to go to Hadhrat Husain ؑ the next morning.

Hadhrat Rajaa ؑ says, " I also joined them the next day. Hadhrat Abu Sa'eed ؑ sought permission to enter. He was granted permission. We entered the home and asked permission for Hadhrat ibn Umar ؑ time and again, until he was admitted. When Hadhrat Husain ؑ saw Hadhrat ibn Umar ؑ, he immediately made place for him to sit next to him. Hadhrat Ibn Umar ؑ seated himself slightly away from him but he pulled Hadhrat Ibn Umar ؑ closer to him. Hadhrat Ibn Umar ؑ stood up without hesitation. When

Hadhrat Husain ؓ saw this action of Hadhrat Ibn Umar ؓ he quietly spoke to Hadhrat Abu Sa'eed ؓ, whom he now had seated next to him. Hadhrat Abu Sa'eed ؓ related to him what had transpired the previous night. Hadhrat Husain ؓ asked Hadhrat Ibn Umar ؓ "Do you really believe that I am the most beloved of people to those in the Heavens?" He replied, "By The Lord of the Ka'bah, you are the most beloved to those in the Heavens. Hadhrat Husain ؓ then inquired, "What had prompted you to fight against my father and I on the Day of Sifteen? By Allaah, my father was better than me!" He replied, "That is true, but my father Umar ؓ complained to Rasûlullâh ؐ about me, that I fast the entire day, and worship Allaah the entire night". Rasûlullâh ؐ said "Read Salaah (at night) and sleep as well, fast (some days) and don't fast on other days and obey your father Umar ؓ, so on the day of Sifteen, by Allaah he made me join him, binding me with the oath of Allaah, I was of no benefit to his group, neither did I draw out a sword (against you) nor did I throw a spear, nor shoot a single arrow." On hearing this Hadhrat Husain ؓ asked him "Don't you know that the creation is not to be obeyed, when it involves the disobedience of the creator, Allaah?" Hadhrat ibn Umar ؓ replied, "Most certainly, I do". The narrator remarks - as though Hadhrat Husain ؓ accepted Hadhrat ibn Umar's ؓ excuse. (Hayatus Sahabah pg. 510 vol. 2)

Hadhrat Umar ؓ and Hadhrat Husain bin

Ali ؓ

Hadhrat Husain ؓ reports "I ascended the mimbar, where Hadhrat Umar ؓ was seated, and said "Descend from my father's mimbar, and sit on your father's mimbar." Hadhrat Umar ؓ replied, "My father did not have a mimbar". When Hadhrat Umar ؓ descended from the mimbar, he took me with him to his house and inquired from me, "O my son who had taught you to say those words?" I said that no one had, so Hadhrat Umar ؓ advised me, "My son, perhaps it would be better if you would come to me often in future". One day I went to Hadhrat Umar's ؓ house, but found Ibn Umar ؓ

standing at the door. He was not allowed to enter so I too returned. Thereafter, Hadhrat Umar ؓ met me and asked, "My son, I don't see you coming to me" I replied "I did come, but you had been busy speaking privately to Hadhrat Muawiya ؓ and since Ibn Umar ؓ (could not enter) and had returned, therefore I also went away". Hadhrat Umar ؓ exclaimed, "You are more worthy of gaining entry than the son of Umar. This honour that you see, has been bestowed firstly by Allaah and then by you people". He then placed his hand on Hussain's ؓ head. (Hayatus Sahabah pg. 530 vol. 2)

Hadhrat Ali ؓ and Hadhrat Imraan bin Talha ؓ

Hadhrat Abu Habibah ؓ the freed slave of Hadhrat Talha ؓ relates, "Hadhrat Imraan bin Talha ؓ and I presented ourselves before Hadhrat Ali ؓ. After completing his conversation with the people of Jamal, he welcomed Imraan bin Talha ؓ and made him sit close to him. Then Hadhrat Ali ؓ said to Imraan ؓ, "I have hope that Allaah Ta'ala will make your father of those people whom he speaks of in this verse:

رَكَعَتَا مَا لِيَ صَدُورِهِمْ مِنْ غِلٍّ اسْتَوَالَا عَلَى سُرُرٍ مُتَقَابِلِينَ

'And we shall remove all the ill feelings that is in their chest so that they will live as brothers (with love and affection) they will sit opposite each other upon thrones'.

Thereafter, Hadhrat Ali ؓ inquired, "O my nephew, how is a certain woman's condition?" In this way Ali ؓ continued finding out about various females, to the extent that he even asked about Imraan's father's slave woman. Then he said, "I had held your land all these years, fearing that people would have plundered and usurped it, 'O so and so' take him to Ibn Qurza and tell him to hand over Imraan's land to him and also the produce of all these years." The narrator says, "There were two people, sitting in a corner, one of whom was Harith A'war ؓ. One of them commented, "Allaah Ta'ala is more just than him! We must fight with those people, and

they should be our brothers in Jannah?" Hearing this Hadhrat Ali ؓ immediately instructed "Stand up and go and live in the vast and spacious land of Allaah Ta'ala!" "Who could he be hinting at, besides Talha ؓ and I? O my nephew! If you have any need, do not hesitate to come to me."

Hadhrat Umar ؓ and Hadhrat Abu-Bakr ؓ

Hadhrat Hasan ؓ reports, "there were some investigators appointed by Hadhrat Umar ؓ to find out about the people, hence they reported to Hadhrat Umar ؓ that some citizens had gathered, and had been giving you virtue and rank above Hadhrat Abu-Bakr ؓ. Upon hearing this Hadhrat Umar ؓ became angry, and sent out men to apprehend them. They were then brought before him. He said, "O you evil ones! O you who cause corruption amongst the innocent people". They said, "O Amceerul-Mumineen why do you say these words? What did we do?" Hadhrat Umar ؓ repeated his words thrice, and then said, "Why did you distinguish between Hadhrat Abu-Bakr ؓ and myself? By him in whose hands is my life, I hold this fact dear to me that perhaps I may attain that place in Jannat, where I may be able to see Hadhrat Abu-Bakr ؓ before my eyes". (Hayatus Sahabah pg. 544 vol.2)

In one narration, Hadhrat Umar ؓ says, "After the Noble Prophet ﷺ the best person of this Ummat is Hadhrat Abu-Bakr ؓ, whoever contradicts me in this statement he is one who fabricates, and he will be punished as those who fabricate."

Once, Hadhrat Umar ؓ heard a person saying that he (Umar ؓ) is the best person of the Ummat after Nabi ﷺ. He began hitting the man with his whip saying, "You have lied from the beginning to the end, most definitely Hadhrat Abu-Bakr ؓ is more superior than Umar ؓ and his father, and you and your father". (Hayatus Sahabah pg. 544 vol. 2)

Hadhrat Ali ؑ and Hadhrat Abu-Bakr ؑ

Abu Zinaad ؑ reports, "One person asked Hadhrat Ali ؑ, "What had occurred to the Muhajireen and the Ansaar that they had placed Hadhrat Abu-Bakr ؑ first (as a Khalifa) yet you have much more virtues, and you have preceded him in accepting Islam, and performing good deeds?" Hadhrat Ali ؑ replied, "If you are from the Quraish then seek the protection of Allaah Ta'ala (from saying such words)". That person said, 'Very well'. Hadhrat Ali ؑ exclaimed, "If a believer (referring to him) was not in the protection of Allaah Ta'ala, then I would certainly have killed you. And if you had remained alive, then fear would have come to you from my side, and surrounded you from all directions. How sad am I, to hear this from you! Hadhrat Abu-Bakr ؑ has preceded me in four matters viz. 1. In becoming an Imam. 2. Being appointed as an Imam. 3. At the time of Hijrat, the incident of the cave. 4. And in propagating Islam. "I am most grieved at you, Allaah Ta'ala has reprimanded all the people, and has praised Hadhrat Abu-Bakr ؑ in this verse;

أَلَا تَتَصَرَّوْهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ (سورة التوبة ع 6)

'If you people will not help him (Rasûlullâh ؑ), then verily Allaah Ta'ala had helped him when the disbelievers had removed him, when he was one of the two, whilst in the cave, when he (Rasûlullâh ؑ) said to his companion, "Do not grieve verily Allaah is with us", so Allaah sent down his peace upon him and assisted him with the armies that you did not see, and he had made the word (the plan) of the disbeliever's low (in vain) and the word of Allaah Ta'ala is indeed elevated, and Allaah Ta'ala is Almighty most Wise." (Hayatus Sahabah pg. 544 vol. 2)

Hadhrat Umar ؓ and Hadhrat Abdullaah ibn Mas'ood ؓ

Sheikh Ibn Taymiya رحمه الله عليه writes that these two Sahaba, had a difference of opinion regarding 100 Masa'il, (in his book has he mentioned 4 of them). Despite this fact, they didn't fall short in the love, respect and honour they had for each other.

Once two men came to Hadhrat Ibn Mas'ood ؓ. One of them had learnt to recite the Qur'aan from Hadhrat Umar ؓ and the other from another Sahabi. The first said, "Umar ibn Khattab ؓ has taught me". Hearing this, Hadhrat Ibn Mas'ood ؓ began to cry so, profusely that his clothes became wet with the tears. He then said, "Recite to me as Hadhrat Umar ؓ taught you! He was a strong fortress of Islam, after entering into which one cannot come out. When he passed away this fortress was broken down and ruined"

Hadhrat Ibn Mas'ood ؓ one day came to Hadhrat Umar ؓ. Seeing him coming, Hadhrat Umar ؓ remarked, "A personality filled with knowledge, and understanding of Deen", and in another narration "A person who is so full of knowledge that I give him preference over the people of Qudisiya". This was the condition of the love they had for each other, although they had a difference of opinion with each other regarding certain Masa'il.

Hadhrat ibn Abbas ؓ and Hadhrat Zaid bin Thaabit ؓ

These two Sahaba ؓ also had differences in Masa'il. But look at their good conduct towards each other! Once when Hadhrat Ibn Abbas ؓ saw Hadhrat Zaid bin Thaabit ؓ approaching, he caught hold of the reins of his mount, and began walking with him, Hadhrat Zaid ؓ said, "O son of the uncle of Rasûlullah ؐ, please leave it." Hadhrat ibn Abbas ؓ replied, "We have been taught to treat our Ulema and elders in this manner". Hadhrat Zaid ؓ said, "Extend your hand",

which he immediately kissed and said, "We have been taught to behave in this manner with the close family of Nabi-e-Kareem ﷺ."

When Hadhrat Zaid ﷺ passed away, Hadhrat ibn Abbas ﷺ said, "This is how knowledge departs", and in one narration, "knowledge goes away like this. Today a great portion of knowledge has been buried."

Hadhrat Umar's ﷺ fair treatment to his Assassin.

Abu Lu'lu who had martyred Umar ﷺ was a Christian slave. He had threatened killing Hadhrat Umar ﷺ. Hadhrat Umar ﷺ had realized this but did not take any revenge. Instead, he had intentions of being kind towards him. As is mentioned in the books of history. This was the state of Abu Lu'lu's enmity, that when the captives of Nahawandh were brought, he passed his hand over each one's head saying, "Hadhrat Umar ﷺ has eaten my liver". اكل عمر كبدي

Hadhrat Ali's ﷺ kindness to his assassin.

Ibn Muljim was the assassin of Hadhrat Ali ﷺ. Once someone went to Hadhrat Ali ﷺ for a need, which he fulfilled and said, "This is my killer". A person asked, "Why don't you kill him?" he replied, "فمن يقتلني" "Then who will kill me?" And in another narration "He hasn't killed me as yet" (then how can he be killed in exchange before my death?" When he attacked Hadhrat Ali ﷺ and was arrested, Hadhrat Ali ﷺ said "Don't kill him immediately, keep him in prison".

وَاطِئُوا طَعَامَهُ وَالْبَتُوا فِرَاشَهُ

"Give him good food to eat and a soft bed to sleep on."

"If I die of his attack, then only kill him in exchange, and if I recover, then I will have a choice between forgiving him and taking retribution".

This is a glimpse of the feelings these sublime souls had for their enemies, which we lack even towards our friends today. We merely repeat the words 'Islam Islam' upon our tongues, and we desire to bear the same fruits they had borne.

Hadhrat Hasan's ♣ regard for his assassin.

When Hadhrat Hasan ♣ was poisoned and was on the brink of death, people asked him, "Do you know who had poisoned you?" He said, "By Allaah, I will not tell you who gave me poison to drink. If he is the same person whom I think it is, then the punishment of Allaah is sufficient, and if he is not, then I do not wish an innocent person's death because of me".

Hadhrat A'isha ♣ and Hadhrat Hasan ♣.

When the poison began taking its effect upon Hadhrat Hasan ♣, he sent his brother Hadhrat Husain ♣ to Hadhrat A'isha ♣ to ask her permission if he could be buried close to his Grandfather (Nabi ﷺ). Despite having fought against him in the past, Hadhrat A'isha ♣ whole-heartedly accepted. Hadhrat Hasan ♣ then told Hadhrat Husain ♣, "Perhaps out of consideration for me, she has granted me permission during my lifetime. After I die, ask her permission once again. If she happily grants it, then bury me there, and if not, then bury me in the general graveyard of the Muslimeen". After he passed away, Hadhrat Husain ♣ once again sought permission. Hadhrat A'isha ♣ said, "Yes indeed, and with honour." This was how the pious predecessors behaved and handled their disputes and differences.

Appointing Hadhrat Sa'eed ibn-ul-A'ns ♣ to lead the Janazah Salaah

The leaders of the Banu Umayyah tribe apposed the decision to bury Hadhrat Hasan ♣ in the Noble presence of Rasûlullâh ﷺ, since Hadhrat Uthman ♣ had not been buried there. Despite this, Hadhrat Husain ♣ put forward the

Ameer of Medinah Munawwara Hadhrat Sa'eed ibn-ul-Aas ؓ to perform the janazah salaah, saying, "This is Sunnat".

The opinion of Allama Anwar Shah Saheb with regards to differences in Masa'il:

Hadhrat Moulana Muhammed Shafee Saheb mentioned an important incident of Allama Anwar Shah Kashmiri, which follows;

"In Qadiyaan, a Jalsa used to take place every year, which my respected leader Moulana Muhammed Anwar Shah Saheb used to attend. Once, I had accompanied him as well. One morning at Fajr time, I went to Hadhrat and found him sitting sadly in the dark, holding his head. I enquired, "Hadhrat how are you?" He said, "I am well, you are asking how am I, whereas I have wasted my entire life". I remarked, "Hadhrat you have spent your entire life in the service of knowledge and propagating Deen. Thousands of your students are great Ulema, and are engaged in the service of Deen, if your life has been wasted, then whose life has been of any use?" He said, "I am telling you the truth, I have wasted my life." I asked, "Hadhrat, what do you mean?". He replied, "The gist of my life, my speeches, and all my efforts was to establish the superiority of the Hanafi Mazhab, over the other schools of thought. To search for the proofs of Imam Abu Hanifa's رحمه الله masa'il was the crux of all my striving. Now I am pondering and seeing what I have ruined my life for? Is Imam Abu Hanifa رحمه الله in need of our giving preference to his masa'il that we are doing him a favour? The position that Allaah has given him, will by itself cause the people to accept him, he is not in need of us.

The preference that we give to our Mazhab over the others like Imam Shafi رحمه الله , Imam Maalik رحمه الله and Imam Ahmed bin Hambal رحمه الله is nothing more than proving our Mazhab as correct, having the possibility of being incorrect and proving the other schools of thought as

incorrect, having the possibility of being correct. So the result of all the research and arguments that we are busy with is no more than this". Then he said, "Even on the Day of Qiyamat, this secret of whose Mazhab was correct and whose was incorrect, will not be disclosed".

So not only in the Dunya can we conclude that a certain ruling in a Mas'ala which has a difference of opinion amongst the Fuqaha is absolutely correct or not. Even after great effort and research, but also in the Qabr. The angels would not ask whether raising the hands, during salah is correct or not or whether saying Ameen aloud was correct or not. Neither in Barzakh, nor in the Qabr would we be asked such questions.

On the Day of Judgement Allaah Ta'ala will neither disgrace Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ nor Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ nor Imam Ahmed bin Hambal رَحْمَةُ اللَّهِ عَلَيْهِ nor Imam Shafi رَحْمَةُ اللَّهِ عَلَيْهِ

whom he favoured with, the knowledge of his Deen. To whom he had linked a great portion of his Creation, who had spread the light of guidance in all directions, whose lives have passed spreading the light of the Sunnah. Allaah Ta'ala will not disgrace anyone of them on the plains of Qiyamat. He will not make one Imam, e.g. Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ stand and pass judgement, that he was correct and Imam Shafi رَحْمَةُ اللَّهِ عَلَيْهِ was incorrect or vice versa. This will not happen! So to delve into such a thing, which will not be ironed out, and resolved in this world, nor in the qabr, nor on the Day of Qiyamat, is to waste ones precious life. Thus have I used my energies, whereas the invitation towards Islam, which is agreed upon by one and all has been neglected. Those tenets of Deen, which are important to everyone, which the Ambiya ﷺ had invited towards and which we are instructed to propagate. The effort to destroy evils, which is compulsory upon us, today, in our times is not being given its due importance. These necessities of Deen are

disappearing from the Muslim Ummah. The disbelievers and some of our own people are transforming the face of Da'wat. And those evils, which we had to eradicate, are spreading. misguidance, innovations and shirk are advancing. Distinguishing between Halaal and Haraam is becoming extinct. But we are busy with these trivial differences". Hadhrat Shah Saheb رَحْمَةُ اللهِ عَلَيْهِ mentioned, "This is why I was sitting so grieved, realizing how I have wasted my life".

The Modus Operandi of The Imams of Fiqh:

The Imams have certainly differed with each other, in those Masa'il for which there are no absolute, clear-cut proofs from the Qur'aan and Hadith. One Imam may have considered something permissible, yet another may have ruled it Haraam. One Imam may stipulate a thing to be compulsory, and the other Imam does not regard the very same thing to even be permissible. But despite this, one who pages through their entire biographies will never find a single incident wherein a quarrel and a fight had taken place between them. No! Rather they showed a masterpiece example of brotherhood, respect and praise for one another.

The saying of Imam Shaf'i رَحْمَةُ اللهِ عَلَيْهِ

There are thousands of Masa'il in which there are difference of opinion between the Hanafi's and Shafee's but Imam Shaf'i رَحْمَةُ اللهِ عَلَيْهِ has mentioned, "Whoever wishes to become a Faqih (jurisprudent) and have deep insight into Islamic Law should cling onto the students of Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ, I have become proficient in fiqh by studying the books of Imam Muhammed رَحْمَةُ اللهِ عَلَيْهِ (a student of Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ)".

رحمة الله عليه The saying of Imam Abu Hanifa

Imam Abu Hanifa رحمه الله told his students, "Wherever you acquire a proof contrary to my view then you may opt for it".

رحمة الله عليه The excellent etiquette of Imam Shaf'i

عليه

According to Imam Shaf'i رحمه الله it is Sunnah to read the Qunoot in the Fajr Salaah. Once, when he visited the grave of Imam Abu Hanifa رحمه الله at Fajr time, he performed the Fajr Salaah without reciting the Qunoot. It is narrated that Imam Shaf'i did not recite the Bismillah aloud (whereas according to him it is Sunnat). He was asked as to why he had not done so; he replied, "The respect of the personality of this grave would not allow me to." In other narrations he is reported to have said thus, "I am in his court and presence, how can I oppose him." He also said, "Sometimes we honour the view of the people of Iraq."

An objection and its Answer:

Some people cause a great hue and cry over this incident saying, "How could such a great Imam forego a Sunnah for another person? Imam Shaf'i's رحمه الله position is much more loftier, leaving out a Sunnah at the grave of a Mujtahid". This objection simply requires understanding. Imam Shaf'i رحمه الله did not leave out the Sunnah for the very being of Imam Abu Hanifa رحمه الله, instead he had respectfully given preference to the research and understanding of Imam Abu Hanifa رحمه الله over his own. Not to read the Qunoot in Fajr and to recite Bismillah softly is Sunnah according to Imam Abu Hanifa رحمه الله. What harm is there for one who considers an act to be Sunnah

according to his research to practice upon the findings of another great scholar?"

Imam Shaf'i's رحمه الله عليه invoking blessings through the medium of Imam Abu Hanifa

رحمة الله عليه

Khateeb Bhagdadi and Muwaffiq رحمه الله عليهما narrated from Ali bin Maymoon رحمه الله عليه (one of the leading students of Imam Shaf'i رحمه الله عليه) saying, "I have heard Imam Shaf'i رحمه الله عليه with my own ears saying". "I acquire blessing through the medium of Imam Abu Hanifa رحمه الله عليه, I visit his grave daily. If there is any need I have, I perform two rakats of Nafil Salaah and go to the grave, there I make du'a to Allaah Ta'ala, and it is not long thereafter that my need is fulfilled."

Respect of Imam Ahmed Bin Hambal رحمه الله عليه for another Mazhab.

According to Imam Ahmed Bin Hambal رحمه الله عليه, wudhu becomes compulsory if the nosebleeds, or one does cupping, (a means of treatment for removing blood). Once he was asked, "Can one read Salaah behind such an Imam, who did not make wudhu after blood flowed out of his body?" he replied, "How can I not read Salaah behind Imam Maalik رحمه الله عليه and Sa'eed ibn ul Musayyib رحمه الله عليه?"

Imam Maalik's رحمه الله عليه view against compulsion to practice on his compilation – 'Muatta'

Imam Maalik رحمه الله عليه according to the Muhadditheen, is known to be the most reliable, and authentic narrator of the Ahadith from amongst the people of Medinah Munawwara.

He is the most well versed scholar regarding the sayings of Hadhrat Abdullaah bin Umar ؓ, Hadhrat A'isha ؓ, the seven Fuqaha and the judgements of Hadhrat Umar ؓ. Through his and efforts of other Ulema like him, the foundations Ahadith and Fatawa were strengthened. He compiled his most invaluable book 'Muatta' in which he recorded authentic Ahadith, and the authentic sayings of the Sahaba ؓ and the Fatawa of the Tabi'een رحمهم الله and categorised them into various fiqhi chapters. This book was the fruit of his diligence of forty years. Seventy contemporary Ulema of Hijaz approved of and sanctioned it. Despite all this, when Mansoor wished to make a few copies of the Kitaab, and send them to the different cities and countries so that the people could implement it, so that the differences which existed would disappear. The first person to oppose this view was Imam Maalik رحمه الله himself. He said, "O Ameerul-Mu'mineen, don't do this! For many Ahadith (of Nabi ﷺ have reached far and wide), and the people are practicing upon them through which these differences arose, your attempt would only serve to create more differences. Therefore, leave the people to continue practicing upon what they had chosen." Khalifa Mansoor heard this and said, "Abu Abdullaah, may Allaah grant you more taufeeq and increase your potential".

Imam Maalik رحمه الله notwithstanding the fact that he is such an illustrious personality, does not allow enforcing practice upon his Kitaab, though he had detailed in it the essence of all the Ahadith and the narration's of the Sahaba ؓ and Tabi'een رحمهم الله. That knowledge upon which the Ulema of Medinah and other great luminaries were unanimous.

Letter of Laith ibn Saad to Imam Malik رحمه الله

The letter of the Faqih and Alim of Egypt Laith ibn Saad رحمه الله to Imam Malik رحمه الله is probably the best example

of the etiquette of difference of opinion. With great respect he wrote to Imam Malik رحمة الله عليه, mentioning all those Masa'il in which he had a different view to him. Here is an example of that lengthy letter, from which we may have a glimpse as to how these great Ulema nurtured themselves in regards to differences among themselves;

Hadhrat Laith ibn Saad رحمة الله عليه says, "Peace be upon you, and all praise be to that Allaah besides whom there is no being who is worthy of worship. Thereafter, I make du'a that Allaah Ta'ala keep and maintain you and I with good health, and grant us excellent results in this world and the Hereafter. I have received your letter, in which you had expressed your good health and pleasant condition. May Allaah Ta'ala keep you in this way forever, and support and assist you even more with his grace and bounties". Then he writes, "You have come to know of certain rulings I have passed which are contrary to the practice of your people. And that I should fear reliance upon the fatawa which I have passed. All the people are following the Ulema of Medina, which is the place to which Nabi ﷺ migrated to, and where the Qur'aan descended. Whatever you have written is proper and correct. Insha-Allaah your writing has affected me as you have desired. I detest issuing fatawa which are contrary to the consensus of the Ulema. And you will not find any person more willing in admitting to the excellence of the previous Ulema of that Holy place and also accepting their fatawa than myself. And I thank Allaah Ta'ala who has no partner for that.

Thereafter Hadhrat Laith ibn Saad رحمة الله عليه explains the difference between himself and Imam Maalik رحمة الله عليه thus; "Many of our respected, noble predecessors who had acquired knowledge of the Qur'aan and Hadith, in the presence of Nabi-e-Kareem ﷺ had travelled east and west fighting in the cause of Deen. Amongst the Tabi'een and their predecessors to there are many differences. for example

Rabee'ah ibn Abdur-Rahman رَحْمَةُ اللَّهِ عَلَيْهِ after stating some of his proofs he had, Hadhrat Laith ibn Saad رَحْمَةُ اللَّهِ عَلَيْهِ writes regarding him, "With the praise of Allaah, Rabee'ah still has a stable mind and an eloquent tongue, great excellence and clear superiority and he is on a perfect path of Islam. And true love for his brothers in general and especially for me. May Allaah shower him with his mercy and forgiveness, and reward him abundantly for his efforts". Thereafter Hadhrat Laith ibn Saad رَحْمَةُ اللَّهِ عَلَيْهِ mentions a number of Masa'il in which, he has a difference with Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ viz. (1) to join two Salaah on a raining night. (2) To pass a judgement in the presence of one witness and an oath. (3) The dowry, which is delayed, will not be accepted at the time of separation (4) To read Salat-ul-Istisqa before the khutbah. At the conclusion of his letter he writes, "there are many other similar things, which I haven't mentioned. May Allaah Ta'ala grant you all good, and give you a long life, because in this is there benefit for the people at large by you, and by your leaving this world, the Muslims will suffer a great loss. Although I am far from you, I am well acquainted with your position and rank. This is the opinion I hold concerning you. Please inform me from time to time about your condition and the condition of your family or of any need or desire. I would be pleased to hear from you. May Allaah Ta'ala keep you and I, in good health. All praise be to Allaah Ta'ala. Make du'a to Him, that he grant us the ability to be thankful for the favours that he has bestowed upon us.

السلام عليكم ورحمة الله وبركاته.

رحمة الله عليه and Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ and Imam A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

There is also a vast disparity in the views of Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ and Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ, with relation to many Masa'il due to their differences in the principles, which are used to draw out the various rulings. Furthermore, there is also an age difference between the two Imams. Imam Abu

Hanifa رَحْمَةُ اللهِ عَلَيْهِ is 15 years older than Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ. Yet nothing obstructs them from respecting each other. The aspect of respect remains dominant, despite their differing opinions. In Madaarik, Qazi Ayyaz رَحْمَةُ اللهِ عَلَيْهِ says, "Imam Laith ibn Saad رَحْمَةُ اللهِ عَلَيْهِ said, I met Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ one day in Medina Tayyibah and said, "I see you wiping perspiration of your forehead." he replied, "This is my state after conversing with Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ, O Egyptian! He is most certainly a Faqih, (a jurist)." Imam Laith ibn Saad رَحْمَةُ اللهِ عَلَيْهِ relates, "Thereafter, I met Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ and told him that, that person (Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ) has mentioned such a remarkable thing about you." Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ replied, "I haven't seen anyone, who has a quicker mind, full of cross questioning and correct answer than him". Ismail ibn Fudaik رَحْمَةُ اللهِ عَلَيْهِ says, "I saw Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ holding the hand of Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ walking and speaking to one another, until they reached the door of the Masjid. Then Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ out of respect for Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ allowed him to enter first. Thereafter he entered the Masjid".

Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ and Imam Ibn Uyaynah

رَحْمَةُ اللهِ عَلَيْهِ

Sufyan ibn Abu Uyaynah رَحْمَةُ اللهِ عَلَيْهِ was the contemporary and peer of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ, as stated by Imam Shafi رَحْمَةُ اللهِ عَلَيْهِ who also said, "If it was not for these two, knowledge would have disappeared from Hijaz." Despite this, once when ibn Uyaynah رَحْمَةُ اللهِ عَلَيْهِ narrated a Hadith, and was told that Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ holds another view with regards to this Hadith, he said, "You are comparing me to Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ! Where is his rank in respect to mine? Is there any

comparison between the two? (Meaning Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ is far greater)." It is narrated by Sufyan ibn Abu Uyaynah رَحْمَةُ اللهِ عَلَيْهِ that Rasûlullâh ﷺ said, "That time is close when people will travel in the search of knowledge, then there wouldn't be an Alim greater than the Alim of Medina" Sufyan رَحْمَةُ اللهِ عَلَيْهِ was asked, "Who is that Alim?" he replied, "Maalik ibn Anas رَحْمَةُ اللهِ عَلَيْهِ." He used to say that, "only authentic narrations reached him through reliable transmitters, and I see that after him, knowledge will become deserted in Medina."

رَحْمَةُ اللهِ عَلَيْهِ Imam Maalik and Imam Shaf'i رَحْمَةُ اللهِ عَلَيْهِ

These two prominent Imams also differed in regards to various Masa'il. Yet Imam Shaf'i رَحْمَةُ اللهِ عَلَيْهِ says, "Imam Maalik ibn Anas رَحْمَةُ اللهِ عَلَيْهِ is my teacher, from whom I have acquired knowledge. When the mention of Ulema is made then he is a shining star. According to me there is none more reliable than him." He also said thus, "When Hadith is narrated by Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ then hold on firmly to it. If he has any doubt in a Hadith, then he leaves it out completely".

The opinions of the Muhadditheen regarding Imam A'zam رَحْمَةُ اللهِ عَلَيْهِ

رَحْمَةُ اللهِ عَلَيْهِ The Sayings of Sho'ba bin Hajjaj رَحْمَةُ اللهِ عَلَيْهِ

Sho'ba bin Hajjaj رَحْمَةُ اللهِ عَلَيْهِ was given the title of Ameerul-Mu'meneen in Hadith, notwithstanding this he used to respect, honour and praise Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ. There was love, affection and communication between them, and Sho'ba رَحْمَةُ اللهِ عَلَيْهِ used to certify the reliability of Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْهِ, support him and request to narrate Hadith

from him. When the news of the demise of Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ reached him, he said, "The Fiqh of Kufa has bid farewell with him (Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ). May Allaah Ta'ala shower his mercy upon him and us."

Ahmed Makki Khawarzami رَحْمَةُ اللَّهِ عَلَيْهِ says;

أَيَا جَبَلَيْ نِعْمَانَ إِنَّ حَصَا كَمَا لِيُحْصَى وَلَا يَحْصَى فَضَائِلُ نِعْمَانَ

Oh! The two mountains of Nu'man. Verily your pebbles can be counted but the virtues of Nu'man (Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ) cannot be enumerated

Shaddaad ibn Hakim رَحْمَةُ اللَّهِ عَلَيْهِ says; "I haven't seen a greater Alim than Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ."

Makki ibn Ibrahim رَحْمَةُ اللَّهِ عَلَيْهِ states; "Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ was the greatest Alim of his time".

Ibn Juraij رَحْمَةُ اللَّهِ عَلَيْهِ; When the news of the death of Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ reached his ears, he said, "A great portion of knowledge has departed with his demise".

Abdullaah bin Dawood رَحْمَةُ اللَّهِ عَلَيْهِ says, "If one seeks Hadith or a statement of a Sahabi, then Sufyaan رَحْمَةُ اللَّهِ عَلَيْهِ is available, and if one wishes to know the intricacy of Hadith, and the sayings of the Sahaba, Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ is present." He also used to say, "It is necessary and essential for the Muslims to make du'a for Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ in their Salaah, because he had preserved the knowledge of Hadith and the saying of Sahaba for them.

Imam Ahmed bin Hambal رَحْمَةُ اللَّهِ عَلَيْهِ comments, "Imam Abu Hanifa رَحْمَةُ اللَّهِ عَلَيْهِ had reached that position of knowledge in

Hadith, taqwa, abstention and yearning for the Akhirah, that none has reached."

Abdullaah bin Mubarak رحمه الله عليه says, "No one is worthy of being followed, besides Imam Abu Hanifa رحمه الله عليه, because he was an Imam, Allaah fearing, abstinent and an Alim and a Faqih. He had opened out and explained knowledge as none has ever done".

Khalaf bin Ayyoob رحمه الله عليه relates, "Knowledge came from Allaah Ta'ala to Muhammed ﷺ, then to the Sahaba, and from them to the Tabi'een, and from the Tabi'een to Imam Abu Hanifa رحمه الله عليه. Whoever wishes may be pleased, and whoever so wishes may become displeased".

Sufyan Thouri رحمه الله عليه mentions, "Our condition before Imam Abu Hanifa رحمه الله عليه, was like that of little birds, before a falcon. Without a doubt, Imam Abu Hanifa رحمه الله عليه was the leader of the scholars of Deen."

Sulaiman رحمه الله عليه states in the commentary of the Hadith "Qiyamat will not occur, until knowledge becomes manifest that the word 'knowledge', in this Hadith refers to the knowledge of Abu Hanifa رحمه الله عليه".

Imam Sha'rani Maliki رحمه الله عليه writes in Mizane-Kubra, "The former and latter Ulema, had consensus in the vast knowledge, high level of piety, ibadat and the ability of extracting of Masa'il by Imam Abu Hanifa رحمه الله عليه".

Ebrahim bin Ikramah Makhzumi رحمه الله عليه states, "In my whole life I have not seen an aalim who is more abstinent,

devoted in worship, pious and knowledgeable than Imam Abu Hanifa رحمه الله عليه

Shaqeeg Balkhi رحمه الله عليه comments, "Imam Abu Hanifa رحمه الله is the most knowledgeable of people, most abstinent, a very devoted worshipper, most generous and most precautions in Deen."

Abdullaah bin Mubarak رحمه الله عليه says, I entered Kufa and asked the people, "Who is the most knowledgeable in the City?" They unanimously replied, 'Imam Abu Hanifa رحمه الله'. I then asked, "Who is the most pious?" They said, 'Imam Abu Hanifa رحمه الله'. I then asked, "Who is the one, who has the most aversion for the dunya?" Again they said, 'Imam Abu Hanifa رحمه الله'. Then I asked, "Who is the best worshipper and the one most engaged in knowledge?" They all replied, 'Imam Abu Hanifa رحمه الله'. Thus there was no such quality about which I asked, but it was to be found in Imam Abu Hanifa رحمه الله. The people said, "We do not know of anybody with such sublime qualities except Imam Abu Hanifa رحمه الله."

Imam Shaf'i رحمه الله عليه remarks, "The people are in need of Imam Abu Hanifa رحمه الله to understand Deen, I haven't seen any person who understands Deen more than him". He also said, "One who does not study the Kitaabs of Imam Abu Hanifa رحمه الله will not reach the depths of knowledge, and will not get the understanding of Deen".

Imam Waqee رحمه الله عليه states, "I haven't met any person more understanding of Deen, nor one who reads better Salaah than Imam Abu Hanifa رحمه الله".

Yahya bin Ma'een رحمه الله عليه says, "I heard Yahya bin Sa'eed Al-Khattaan saying, 'I am not talking a lie when I say that I haven't seen anyone having a better opinion than Imam Abu Hanifa رحمه الله عليه, I practice mostly on the sayings of Imam Abu Hanifa رحمه الله عليه'". Further on Yahya bin Ma'een رحمه الله عليه says, "In the various modes of reciting the Qur'aan, the mode of Imam Hamzah رحمه الله عليه is excellent, and in Fiqh (Islamic Law) that of Imam Abu Hanifa رحمه الله عليه is most excellent".

Muhammed bin Bishr رحمه الله عليه notes, "It is narrated by Khateeb Bhagdadi رحمه الله عليه in the Kitaab 'Naafi'ul-Kabir' that Muhammed bin Bishr رحمه الله عليه says, "I used to go to Imam Abu Hanifa رحمه الله عليه and Sufyan Thouri رحمه الله عليه. When I used to come in the presence of Imam Abu Hanifa رحمه الله عليه He would ask me, where have you come from?" I would reply, "from Sufyan رحمه الله عليه". He would then remark, "You have come from such a person whom, Al-Qama رحمه الله عليه and Aswad رحمه الله عليه would certainly have been in need of, if they were alive". When I would come in the presence of Sufyan رحمه الله عليه, he would ask me, "Where have you come from?" I would reply, "From Imam Abu Hanifa رحمه الله عليه". He would then say, "You have come from such a person who has the most understanding of Deen in the world".

Sahal bin Abdullaah Tastari رحمه الله عليه notes, "If a person as knowledgeable, of deep understanding, firm upon truthfulness and recognizing the truth as Imam Abu Hanifa رحمه الله عليه was present in the Ummat of Moosa عليه السلام and Eesa عليه السلام, then their Ummats would not have become Jews and Christians".

Mis'ar bin Kodaam رحمه الله عليه: He is narrator quoted in the six Saheeh Kitaabs of Hadith, and is the teacher of Sufyaan Thouri رحمه الله عليه and Sufyaan ibn Uyayna رحمه الله عليه. He says "Whoever makes Imam Abu Hanifa رحمه الله عليه a medium between him and Allaah and follows his Mazhab, I hope that he will not have any fear". He mentions in the praise of Imam Abu Hanifa رحمه الله عليه thus:

حَسْبِي مِنَ الْخَيْرَاتِ مَا أَغَدَدْتُهُ يَوْمَ الْقِيَامَةِ فِي رِضَى الرَّحْمَنِ
 دِينَ النَّبِيِّ مُحَمَّدٍ ﷺ خَيْرِ الْوَرَى ثُمَّ اغْتَقَادِي مَذْهَبَ الثَّغْمَانِ

Those good deeds that I have prepared for the pleasure of Allaah, will be sufficient for me on the Day of Qiyamat i.e., The Deen of Nabi-e-Kareem ﷺ, who is the best of creation. Thereafter my belief's in the Mazhab of Abu Hanifa رحمه الله عليه.

Ali bin Aasim رحمه الله عليه: Ibn Hajar Makki رحمه الله عليه narrates that Ali bin Aasim رحمه الله عليه said, "If Abu Hanifa's رحمه الله عليه mind was measured in comparison to half the population of the worlds minds, his will supersede theirs".

Yazid bin Haroon رحمه الله عليه narrates, "I have acquired knowledge, from 1000 teachers, but by Allaah! I haven't seen anyone more pious, having a better memory and being more intelligent than Imam Abu Hanifa رحمه الله عليه".

Imam Shaf'i رحمه الله عليه: In 'Khairatul Hisaan' it is recorded that Imam Shaf'i رحمه الله عليه said, "No one more intelligent as Imam Abu Hanifa رحمه الله عليه has ever been born."

Imam Malik رحمه الله عليه: In 'Tarikh-ibn-Khalikaan' it is written. Once Imam Shaf'i رحمه الله عليه asked Imam Malik رحمه الله عليه about Imam Abu Hanifa رحمه الله عليه. He said, "He is such a person, whom, if you had to discuss with about this pillar,

and he wished to prove it to be gold, surely he would establish his view with evidence".

A poem of Abdullaah ibn Mubarak رحمه الله in the praise of Imam Abu Hanifa رحمه الله

لَقَدْ زَانَ الْبِلَادَ وَمَنْ عَلَيْهَا إِمَامُ الْمُسْلِمِينَ أَبُو حَنِيفَةَ
بِأَثَارٍ وَلِقَاءٍ لِي حَبِيبِ كَايَاتِ الزُّبُورِ عَلَى صَحِيفَةِ
لَمَّا لِي الْمَشْرِقِينَ لَهُ لَطِيفٌ وَلَا فِي الْمَغْرِبِينَ وَلَا بِكُوفَةَ
يَبِيتُ مُشْمَرًا سَهْرًا لِلْيَالِي وَصَامَ نَهَارَهُ لِلَّهِ حَنِيفَةَ
لَمَنْ كَاتِبِي حَنِيفَةَ فِي عِلَاهُ إِمَامٌ لِلْخَلِيفَةِ وَالْخَلِيفَةِ
رَأَيْتُ الْعَالِيْنَ لَهُ مَقَامُهَا خِلَافَ الْحَقِّ مَعَ حُجَجٍ ضَعِيفَةِ
وَكَيْفَ يَحِلُّ أَنْ يُودَى لِقَبَةِ لَهُ لِي الْأَرْضِ أَثَارُ شَرِيفَةِ
لَقَدْ قَالَ ابْنُ إِدْرِيسٍ مَقَالًا صَحِيحُ الثَّقَلِ فِي حُكْمِ لَطِيفَةِ
بِأَنَّ النَّاسَ لِي لِقَاءُ عِيَالٍ عَلَى لِقَاءِ الْإِمَامِ أَبِي حَنِيفَةَ
فَلَلَعَنَ رَبَّنَا أَعْدَادَ رَمَلٍ عَلَى مَنْ رَدَّ قَوْلَ أَبِي حَنِيفَةَ

Translation:

The leader of the Muslims, Abu Hanifa رحمه الله has certainly adorned the towns and the citizens,
With the sayings of Sahaba, and the understanding of Hadith, like the verses of the Zaboor upon a page.
So there is no resemblance to him in the people of the East, or the West, or the people of Kufa.
He spends the night awake, engaged in ibadat, with zeal, and he spends the day fasting for Allaah.
So who is like Abu Hanifa رحمه الله in his high rank, the Imam of the people of Kufa?
I see those who find fault with him as foolish, against the truth with weak proofs.

And how is it permissible, for such a scholar to be harmed, who has noble traces upon the earth”.

Ibn Idrees Shaf'i رحمه الله عليه, has certainly mentioned a saying, which is authentically transmitted,

“That the people are needy of Imam Abu Hanifa رحمه الله عليه for the understanding of Islamic Law.

So the curses of our Lord, as much as the grains of sand, be upon one who rejects the sayings of

Imam Abu Hanifa رحمه الله عليه.”.

All these sayings, have been recorded from ‘Hada-Iqul-Hanafia’ where the references have also been given.

Note: Those who do not follow an Imam should take a lesson from the sayings of these great Muhadditheen. They study a few books and begin announcing that, and nobody is like us. And they make this great personality of Islam the target of their criticism regarding whom the Muhadditheen are full of praise. They should ponder over the above opinions, and develop a concern for their own destiny. May Allaah Ta'ala grant us the correct understanding, a level mind and protect us from all types of misguidance. (Insha-Allaah).

These were sayings of those scholars of Hadith, who had plenty of differences with Imam Abu Hanifa رحمه الله عليه, yet they went through such great lengths to highlight his splendid qualities, because they had conviction, that the cause of their differences was neither their passions nor the craving for position. Instead the object was the search for the truth. May Allaah Ta'ala bless all the Imam's with his mercy.

Had it not been for this grand respect and sublime character, the knowledge of the former Ulema would have been lost to us. They would defend one another, so that the understanding of Deen may remain preserved in this Ummat. Thus in the shade of this knowledge, the Ummat

will continue to be rightly guided and to be steadfast on the Deen. (Insha-Allaah).

The opinion of some Ulema regarding Imam Shaf'i رحمه الله عليه

Ibne-Uyaynah رحمه الله عليه: Despite his great knowledge, he used to refer to Imam Shaf'i رحمه الله عليه for the commentary of the Qur'aan and Fatawa. He used to often comment about Imam Shaf'i رحمه الله عليه thus, "He is the best youth of his time" when he heard of his death he said "If Muhammed ibn Idrees رحمه الله عليه has passed away, then the best person of his time has left this world".

Yahya ibn Sa'eed Al-Qattan رحمه الله عليه says, "I always remember Imam Shaf'i رحمه الله عليه in my du'a."

Abdullaah ibn Hakam رحمه الله عليه and his son were followers of Imam Malik's رحمه الله عليه mazhab, but he advised his son Muhammed to remain in the company of Imam Shaf'i رحمه الله عليه. Saying, "Be in the company of that Sheikh (Imam Shaf'i رحمه الله عليه), I haven't seen anyone who has more knowledge of the principles of Islamic Law than him". And it seems as though he carried out his fathers advice, because he himself said, "If Imam Shaf'i رحمه الله عليه was not born, then I would not have known how to answer anyone. I have learnt everything from him. He was the one who taught me-Qiyas (to derive new rulings through analogy). May Allaah have mercy on him. He was a scholar of Hadith and Sunnat. He was a centre of virtue and good qualities. His tongue was eloquent. He had a strong, and all embracing mind."

Imam Ahmed ibn Hambal رحمه الله عليه and Imam Shaf'i رحمه الله عليه

Abdullaah, the son of Imam Ahmed رحمه الله عليه, one day enquired, "O my respected father, who is Shaf'i? I hear you making a lot of du'a for him". He replied, "My son, may the mercy of Allaah be upon Shaf'i. He is a sun for the world, and the cause of blessings and goodness for the people. Can there be a replacement and a successor for these two things?"

Saleh ibn Ahmed رحمه الله عليه said, "Once I met Yahya ibn Ma'een رحمه الله عليه and he said to me, "Doesn't your father feel ashamed of what he has done?" I asked, "What is the matter?" He said, "I saw him with Shaf'i, and he (Shaf'i) was riding on an animal, whilst he (your father) was holding on to it's reins, and walking on foot." I heard this and went and asked my father. He said, "When you meet him again, tell him that my father said that if you want to obtain Fiqh (Islamic Law) then you must come and hold onto the stirrup on his other side."

Abu-Hamid ibn Ahmed Basri رحمه الله عليه said, "I was discussing a mas'ala with Imam Ahmed ibn Hambal رحمه الله عليه, when one person said to him, "O father of Abdullaah! The Hadith in here is not correct". He said "Although this Hadith is incorrect, but Imam Shaf'i رحمه الله عليه used to say the same thing, regarding this matter, and in this matter his proof is more strong than everyone else's". Ahmed said, "I asked Imam Shaf'i رحمه الله عليه as to what he has to say regarding certain Masa'il. He furnished me with the answers". I asked, "What is it's source? Is it a verse or a Hadith?" He said, "Yes", he then showed me one Hadith.

Imam Ahmed رحمه الله عليه says, "When any person asked me such a Mas'ala in which I had no knowledge about the

Hadith. Then I would say Imam Shaf'i رحمه الله said that, because he is an Imam and an Alim from the Quraish."

Dawood ibn Ali Asbahani رحمه الله says, I heard Ishaq ibn Rahway رحمه الله saying, "I had met Imam Ahmed ibn Hambal رحمه الله in Mecca Mukarramah, and he said, "Come I will show you such a man, whom your eyes maybe have possibly never seen." He then indicated towards Imam رحمه الله. This was the opinion Imam Ahmed ibn Hambal رحمه الله had of Imam Shaf'i رحمه الله. If the student acknowledges the superiority and perfection of the Ustaadh and praises him, then this is not strange. But despite being the teacher, Imam Shaf'i رحمه الله himself admits the excellence of Imam Ahmed ibn Hambal رحمه الله and his knowledge of the Sunnat. Once he addressed Imam Ahmed ibn Hambal رحمه الله saying, "You people are more well versed with Hadith and the narrators than myself. When a Hadith is correct, then inform me I will then accept it, whether it emanates from Kufa, Basra or Syria". When Imam Shaf'i رحمه الله narrated a Hadith from Imam Ahmed ibn Hambal رحمه الله, he would not due to respect mention his name. Instead he would say

حدثنا الثقة من اصحابنا و انبأنا الثقة و اخبرنا الثقة

A reliable person informed us, etc.

Through this brief glimpse it becomes apparent, how much respect the former Ulema had for each other. They possessed such outstanding character, that their differences had no harmful effects. Thus was the invaluable character of these personalities who affiliated themselves to the institute of Muhammed ﷺ and perfected their knowledge. Therefore their carnal self did not dominate over them. Countless books are filled with the virtues, biographies, Islamic character, lofty etiquette, fine discussions of Islamic Knowledge and the grand achievements of the noble Imams. Today we are also exposed to differences in various Masa'il

and numerous affairs. In such troubled times, it is only proper for us to take shelter under their grand shade, if we are looking for peace of mind. Hence we are required to adorn ourselves with the beautiful character of our pious predecessors. This is the only way to bring about a re-awakening of the true Islamic Spirit.

Sayed Ahmed Shaheed رحمه الله عليه:

Reprimand for missing Takbeer-e-Ula.

Hadhrat Sayed Ahmed Shaheed رحمه الله عليه had just got married. He came a little late for Salaah. Moulana Abdul-Hay رحمه الله عليه remained silent thinking that perhaps because of the recent marriage, he had been delayed. The next day, again he missed his Takbeer-e-Ula. After Salaah, Moulana Abdul-Hay رحمه الله عليه remarked, "Will there be worship of Allaah, or the pleasures of marriage?" Sayed Saheb remained silent and acknowledged his mistake. Thereafter he continued to come to Salaah early, as was his habit.

Reprimand upon saying the word 'Rejected'

Once Sayed Saheb uttered the word 'rejected' when an attendant had made a big mistake. The other attendants were shocked at Sayed Saheb mentioning such a word contrary to his habit. They confronted him, asking him, "How is it for a Muslim to be called by this term?" Sayed Saheb remained silent for a long while and then said, "Muslims should not be addressed by this term! I uttered it involuntarily, and not spontaneously. I have committed a great error, you have done well to inform me." Thereafter he called the attendant and asked him for his pardon. He made him to sit close to him, and said, "Hajee Saheb, I was in a state of anger that the word 'rejected' was said by me. For the sake of Allaah, forgive this mistake of mine and shake my hands."

Shirk in Prophethood.

Hadhrat Hakeem-ul-Ummat رحمہ اللہ writes, "In Ifadat-e-Yawmiyya it is mentioned that Moulana Ismail Shaheed Saheb رحمہ اللہ and Hadhrat Sayed Saheb رحمہ اللہ discussed a mas'ala at length.

Subsequently, Moulana Ismail Shaheed Saheb رحمہ اللہ asked Hadhrat Sayed Saheb رحمہ اللہ for pardon saying, "I was supposed to have accepted your word without any debate." Hadhrat Sayed Saheb رحمہ اللہ replied, "Seek repentance from Allaah. It is only the word of a Prophet whose word is accepted without a debate, and this is shirk in Prophethood." Moulana Ismail Shaheed Saheb رحمہ اللہ says, "A great door of knowledge was opened to me, in the aspect of 'Shirk in Prophethood', through this answer."

Alas! Nowadays, every person has a desire that his word be accepted, without any dispute and opposition.

Moulana Ismail Shaheed Saheb رحمہ اللہ

Reprimand about going to the fair.

Moulana Ismail Shaheed Saheb رحمہ اللہ once went to a Hindu fair. Hadhrat Sayed Saheb رحمہ اللہ, who in those days studied under Moulana, accompanied him. On reaching the fair Hadhrat Sayed Saheb رحمہ اللہ became very perturbed, and with a harsh tone reprimanded Moulana saying, "What reason did you study for? Was it in order to increase the numbers of the Kuffaar? Do you realize where you are at this moment? Think and ponder! How shameful it is, for an Alim who is the nephew of Shah Abdul Aziz Saheb رحمہ اللہ and Shah Abdul Qadir Saheb رحمہ اللہ to attend a festival of the Kuffaar." Moulana was greatly affected by this, and he said, "Sayed Saheb, you are absolutely right, this truly is my mistake." Saying this, they returned immediately, and never went to any fair again. Hadhrat Hakeemul-Ummat رحمہ اللہ

comments, "To accept the advice of one's own student in such harsh words, is indeed a great endeavour. (mujahadah).

Shah Muhammed Ishaq Saheb رَحْمَةُ اللهِ عَلَيْهِ (Muhaddith of Delhi).

A student of Shah Ishaq Saheb رَحْمَةُ اللهِ عَلَيْهِ used to live in Ajmer. He (the student) used to propagate Deen through the medium of his lectures. He began explaining the Hadith لا يثبت الرجل to the people in his lectures, which the people began to understand. Co-incidentally Shah Ishaq Saheb رَحْمَةُ اللهِ عَلَيْهِ decided to migrate. When the student came to know of Shah Ishaq Saheb's رَحْمَةُ اللهِ عَلَيْهِ decision. He wrote to him saying, "Please do not come to Ajmer, because I have begun explaining the Hadith, that a special journey should not be undertaken, except to three Masjids, viz. Masjidul-Haraam in Mekka Mukarramah, Masjidun-Nabawi ﷺ in Medinah Munawwara and Masjidul-Aqsa in Al-Quds (Jerusalem). I fear that whatever good effect was thus far achieved, would totally be lost by your visit." He replied, "I will not make Ajmer my destination, but since it comes on my way, and also since Khawaja Saheb رَحْمَةُ اللهِ عَلَيْهِ is one of our Elders, I cannot bear just passing by and not visit him. When I arrive in Ajmer, you may deliver a talk, wherein you must mention clearly that Ishaq has done wrong to come here, and his action and deeds is no fiqhi proof. Say it in my presence and don't feel that I will be displeased, I will not be. Then I will confess my fault, thereby the harm you fear will be prevented."

Shah Ishaq Saheb رَحْمَةُ اللهِ عَلَيْهِ also wrote, "The grave worshippers and their attendants are our rivals. We cannot shun aside our loved one's for fear of our rivals.

Moulana Rashid Ahmed Ganghohi رحمہ اللہ علیہ

In 'Arwahe Thalatha' Moulana Muhammed Yahya Saheb رحمہ اللہ is reported as saying, Moulana Rashid Ahmed Ganghohi رحمہ اللہ told me, "Molvi Yahya, Ahmed Raza Khan has been refuting me for some time now. Please read his writings to me." I replied, "Hadhrat I am unable to do this." Hadhrat inquired, "Why?" I said, "Hadhrat, there is vulgar language in his writings." Hadhrat then said, "What is there in distant abuse, it is of no use, read it to me so that we may at least ponder over his writings, perhaps he has written some valuable facts, we can then retract our view." I said, "Hadhrat, this duty I cannot do."

Hadhrat Hakeemul-Ummat رحمہ اللہ علیہ remarks in the footnotes of this incident, "Allahu Akbar! What devotion to the truth that's overcome by the search for it, one is not moved or effected by the enemies indecency. Moulana Yahya's saying, "I cannot do so" is in conformity to the sayings of Hadhrat Ali ؑ, "I cannot wipe out the title". (Addressing Rasûlullâh ﷺ when the disbeliever's demanded that the word 'Rasûlullâh' be omitted from the treaty of Hudaibiyah).

Refusing to participate in Mouloud Sharif:

Hadhrat Hakeemul-Ummat Thanwi رحمہ اللہ علیہ narrates in 'Ifadat-e-Yawmiyya', "I have heard from my primary Ustaaad Moulana Fateh Muhammed Saheb رحمہ اللہ علیہ, that once when Moulana Rashid Ahmed Ganghohi رحمہ اللہ علیہ went to Makka, to extend an invitation to Hadhrat Hajee Saheb رحمہ اللہ علیہ to attend a Maulood Sharif. Hadhrat asked, "Moulana, will you come along?" Moulana replied, "No Hadhrat, I am not going. because I stopped the people of Hindustan (India) from going. If I participate here (in Hijaz) the people there (in India) will say that I participated happily here." Instead of Hadhrat Hajee Saheb رحمہ اللہ علیہ feeling bad, he very much appreciated the refusal, and said, "I would not have been so happy by your coming, as I am about your not coming." Now

look, who could more superior and more beloved than a Peer? But the protection and the following of Deen gets preference. This is the reason that at the time of apparent contradiction, preference was given to Deen. Truly, the protection of Deen is a very delicate service. You have to keep your gaze at all angles that neither must any loss come to the younger ones, nor any change in the respect to the elders.

Moulana Naseeruddeen's رحمه الله عليه, difference with his Sheikh.

Moulana Naseeruddeen رحمه الله عليه had a difference with his Sheikh, Sultanjee رحمه الله عليه, regarding the Mas'ala of Sama' (verses sang in the praises of Allaah and his Rasool ﷺ.) His Sheikh would listen to Sama' without musical instruments, but Moulana Naseeruddeen رحمه الله عليه used to regard Sama' to be against the Sunnat, even without musical instruments. He was once told that his Sheikh, Sultanjee رحمه الله عليه was informed about what he said, he replied, "Naseeruddeen is correct", Subhanallaah! These people were the true servants of Deen.

The sayings of Hadhrat Ghanghohi رحمه الله عليه.

Hajee Muhammed A'la Ambetwi رحمه الله عليه had returned from Haj. And announced that Hadhrat Hajee Saheb رحمه الله عليه had given him permission to listen to Sama'. Someone related this to Hadhrat Moulana Ghanghohi رحمه الله عليه. Moulana said, "He is incorrect, and if he is speaking the truth, then Hajee Saheb is wrong. In such Masa'il it is Hajee Saheb's duty to ask us. And in Masa'il regarding the reformation of the self, it is our duty to follow Hajee Saheb." Because of this incident there was a big uproar amongst the people, but the harm and corruption that would have arisen was completely avoided. Moulana Ghanghohi رحمه الله عليه did not bother about his own

defamation, when it came to protecting the Deen. Some people notified Hadhrat Hajee Saheb رَحْمَةُ اللَّهِ عَلَيْهِ about what had transpired, but it did not disturb Hajee Saheb رَحْمَةُ اللَّهِ عَلَيْهِ in the least, although others had complained against Hadhrat Ghanghohi رَحْمَةُ اللَّهِ عَلَيْهِ.

رحمة الله عليه Moulana Khaleel Ahmed Saheb debate with Moulana Ahmed Hasan Sambali

رحمة الله عليه

It is recorded in 'Tazhkiratul-Khaleel' regarding Hadhrat Saharanpuri رَحْمَةُ اللَّهِ عَلَيْهِ that despite having deep understanding in Deen, he was not boastful over any of his grand qualities, nor was he obstinate. Once he went to Thanabowan, where he had a debate with Moulana Hasan Sambali, on the issue of the Salaah becoming invalid in the event if a woman walks in front of a Musalli. Hadhrat Moulana Khaleel Ahmed Saheb رَحْمَةُ اللَّهِ عَلَيْهِ regarded the view of the Hanafi's to be strong, and Moulana Hasan Sambali رَحْمَةُ اللَّهِ عَلَيْهِ regarded it to be weak. Hadhrat said, "First listen to my speech, thereafter you may say whatever you have to say." But Moulana Ahmed Saheb began interrupting Hadhrat's speech. Hadhrat felt unpleasant and his voice became stern. Moulana Ahmed Saheb also raised his voice, so Hadhrat became quiet and tolerant. When Hadhrat began to depart, he made salaam first, and extended his hand for musafaha saying, "If I have offended you in any way, then forgive me." Moulana Ahmed Hasan Saheb did not say anything. This much has been mentioned in 'Tazhkiratul-Khaleel', but Hadhrat Halimat-Ummat رَحْمَةُ اللَّهِ عَلَيْهِ was very hurt by this incident and warned Moulana Ahmed Hasan not to speak in front of the Elders in such a rude manner.

The exchange of letters with Hadhrat Thanwi رحمه الله عليه

In the kitab 'Khane Khaleel' Hadhrat Hakimul-Ummat رحمه الله writes, "An awning was put on the Peer Muhammed Masjid's southern wall, which was adjacent to the Sehderi Masjid, so Moulana Khaleel Saheb رحمه الله wrote regarding this. Thereafter an answer was given from here (Moulana Thanwi رحمه الله). Thus there was an exchange of letters a few times, but no decision was reached. The name of this exchange of letters is 'The Mas'ala of the people of need in the problem of the awning' which has been published at the end of the second part of 'Tarjeehur-Rajih'. In the beginning of the third letter, is a fascinating sentence i.e. "Your respectable letter was a cause of blessings for a number of days, I have been thinking of whether to mention something about the mas'ala or not, lest the excessive letters be a burden. Eventually I decided to mention my view one more time". Look how the consideration for the feelings of the next person and the consideration of the truth have been reconciled. The effect of this upon my low self was, despite not getting an answer, I was forced to write, "Do not consider not getting an answer as a proof (that my view is correct.) More research should be made about this matter, via the Ulema."

Hadhrat Sheikhul-Hind رحمه الله عليه

Hadhrat Hakimul-Ummat رحمه الله writes an incident about Hadhrat Sheikhul-Hind رحمه الله in 'Husnul-Aziz', "Hadhrat Sheikhul-Hind رحمه الله attended a Jalsa of a Madrasah in Muradabad. The people insisted that he give a talk. Moulana excused himself saying, "It is not my habit" (Moulana used to avoid giving bayans). But the people continued insisting, so eventually Moulana stood up and read this Hadith:

فقيه واحد اشد على الشيطان من الف عابد

One Alim is heavier and harder upon the Shaitaan, than a thousand worshippers

A famous Alim, who was present, stood up and said, "this translation is wrong, and the person who doesn't know how to translate correctly, should not be allowed to give a lecture". Hadhrat Sheikhul-Hind رحمه الله immediately sat down saying, "I told you at the beginning, that I don't have the ability to lecture". Later Hadhrat went to him and asked him, "What was the mistake?" he replied, "The meaning of اشد is more harmful, not more heavy/weighty." Hadhrat said, "This word also appears in the Hadith, relating to the condition of Wahi (revelation);

و ياتني احبانا كصلصلة الجرس وهو اشدّ على

Then how will the translation 'more harmful' fit. The Alim turned pale and began perspiring profusely.

The conduct of Hadhrat Hakimul-Ummat

رحمة الله عليه

Hadhrat writes, "For a long time now, a volley of unnecessary objections have been directed towards me, by certain people. The cause of most was of being bias and due to prejudice. This lowly one did not turn to answering any of these objections, since I did not consider them worthy of an answer. Secondly, I also realized that nowadays, an answer does not terminate objections, instead it only serves to increase the debate. Thus, time has been wasted, and the objections also not resolved. Thirdly, there were numerous other more important things for me to do, which left me without any time for this work. Fourthly, I searched my heart and found that answering these objections does not hold good intentions. I do not say I am a sincere person but, one like myself who is overcome by his desires, and whose intention in answering is mostly the fear of losing his followers, or his followers will decrease if he does not reply or a deficiency will come about in his position. In short, his

intention will be to please the masses. Naturally, I am bashful of pleasing the masses."

It is recorded in 'Ashrafus-Sawanih' that Hadhrat Hakimul-Ummat رحمه الله did not even try to reject the objections made against him. He would ponder over them, especially those, where there was a possibility of a flaw in sincerity. And if there was something worthy of acceptance, he would accept it, and consider practicing upon it.

It is written in 'Ashrafus Sawanih' that if any person had to raise an objection against Hadhrat Thanwi رحمه الله. He would not attempt to absolve himself of that objection, but rather he would re-tract his view without hesitation, if the objection had a valid basis and was worthy of acceptance. He would then publish his retraction. And if the objection were merely because of enmity, he wouldn't be at all concerned about it. Thus if the objection had been posted with a blank letter for him to reply, then instead of clarifying his view, he would answer in such a manner, that it would become apparent that the objections were totally baseless and not worthy of being paid attention to. Once someone wrote to Hadhrat in which were many unfounded objections. Hadhrat replied, "I have more faults than these, but I don't have the time to publish them. You may publicise them, so the people may not be deceived, and if you had not included a blank letter for me to reply, then we would have torn your letter, and thrown it in the dust bin."

Moulana Mohammed Rashid's رحمه الله speaking the truth and his good Character.

Hadhrat Hakimul-Ummat رحمه الله once said, "Moulana Mohammed Rashid who was my student, used to stand firmly for the truth, but together with this quality, he was also very polite. Once I was sitting in the masjid and I needed change (small money). Someone had the small money, so I gave him rupees and took the small money. Moulana

Mohammed Rashid was present. He came forward and asked me 'is this not a business transaction?' I immediately realized (my mistake) and said, "It did not occur to me, this is definitely a transaction of sale, which is not permissible in the masjid." I then returned the money to the owner and told him, "I am cancelling this deal." Thereafter I told him, "Lets go outside of the masjid, and we will renew the deal there." Hence I came out of the masjid, gave the person the money, and took the small money from him. My heart became very pleased with the action of Moulana Mohammed Rashid, because it was necessary to notify, but he did it with utmost respect, asking, if it was not part of business transactions in the masjid.

Moulana Muhammed Yusuf Saheb's رَحْمَةُ اللَّهِ عَلَيْهِ

(The Ameer of Tabligh) good etiquette.

One person was praising Moulana Muhammed Ilyas Saheb رَحْمَةُ اللَّهِ عَلَيْهِ in the presence of Moulana Muhammed Yusuf Saheb رَحْمَةُ اللَّهِ عَلَيْهِ. He put some sand on a piece of paper, and pushed it to Moulana Muhammed Ilyas Saheb رَحْمَةُ اللَّهِ عَلَيْهِ and quietly walked away, as though he had politely notified Hadhrat that listening to ones praises is contrary to the Hadith. One is instructed to throw sand onto the face of the person who praises one in his presence.

The difference of opinion of Moulana Khaleel Ahmed Saheb رَحْمَةُ اللَّهِ عَلَيْهِ and Moulana

Muhammed Yahya Saheb رَحْمَةُ اللَّهِ عَلَيْهِ

Hadhrat Sheikhul-Hadith Moulana Muhammed Zakariya Saheb رَحْمَةُ اللَّهِ عَلَيْهِ writes, "My father and my Hadhrat had differing views in various masa'il. But because there was no grudge and quarrel between the two, let alone the public, not even the Ulema were aware of this. e.g. If two or three people had a share in a large Qurbani animal and wished to fix one share on behalf of Nabi-e-Kareem ﷺ, and the price of this

animal will be shared by all three persons. According to my father this was permissible, but not according to Hadhrat Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ. My father lived in the upper quarters, and Hadhrat in the quarters below. During the days of Qurbani I would see many people asking Hadhrat regarding this mas'ala. He would say, "According to me it is not permissible, but according to Moulana Yahya it is, go upstairs and find out the mas'ala from him. If he permits, then practice upon it." This mas'ala is also permissible according to me (Hadhrat Sheikh رَحْمَةُ اللهِ عَلَيْهِ). And according to the former Mufti of our Madrasah (Mufti Sa'eed Ahmed Saheb رَحْمَةُ اللهِ عَلَيْهِ) but according to the former principal Moulana Abdul-Latif Saheb رَحْمَةُ اللهِ عَلَيْهِ it is not permissible. Each of us knew the Fatwa of the other. I even discussed the matter with both of them, but they did not accept my view, nor did I accept theirs. Despite this fact, never was it announced publicly, nor was there any quarrel or dispute."

The difference of opinion between Hadhrat Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Sheikh رَحْمَةُ اللهِ عَلَيْهِ

Hadhrat Sheikhul-Hādith رَحْمَةُ اللهِ عَلَيْهِ mentions an episode of his, "There was a debate between myself and Hadhrat Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ on the 30th Fast of Ramadhanul-Mubarak whether to keep fast the next day or not, since the sky was clear. This was due to some confusion of the sighting of the moon of Sha'baan. Hadhrat said that Shar'i proof was needed, but due to certain reasons there was no Shar'i proof for the sighting. Therefore there would be fasting the next day. It was my weak opinion that it had been established through Shar'i proof, therefore there would be no fasting the next day. The discussion continued the whole day. In the evening, the moon was not sighted. Hadhrat resolved to fast the next day. I asked Hadhrat regarding myself. He said, "There is no need to follow me. If you have understood, then

fast otherwise not. Eventually Hadhrat ended up fasting, whilst I did not. Many of Hadhrat's attendants did not keep fast, whilst others kept the fast. Hadhrat did not even ask them, why they never fast. Though right up to now, I am disturbed that I considered my view to be more worthy of paying attention to than Hadhrat's, Hadhrat did not give the slightest indication that he did not approve. Instead he had made some indication of approval.

The incident of Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ and Moulana Zafar Ahmed Saheb رَحْمَةُ اللَّهِ عَلَيْهِ

Sheikhul-Masha'ikh Hadhrat Moulana Zakariya Saheb رَحْمَةُ اللَّهِ عَلَيْهِ writes, "Before the division i.e. during the time of the League and Congress, everyone knows how fervently Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ (Sheikhul-Islam) supported the Congress. Hadhrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ however was totally against the Congress. Moulana Zafar Ahmed Saheb Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ the Sheikhul-Islam of Pakistan, following Hadhrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ was no less than Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ in his support for the League. All know the intensity and vigour with which they used to refute each other on the Mimbars, in conferences and posters. Fate had it that both the Elders used to be my guests. But Moulana Zafar Ahmed Saheb Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ used to stay for 2 to 3 days, and Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ used to spend a few minutes or a few hours by me. Once Moulana Zafar Ahmed Saheb was my guest. He had arrived two or three days previously, and his accommodation was at the Madrasah. When I went to the hostel, one boy informed me, that Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ had just arrived, and he was at home (which was called kacha ghar.) The earth disappeared from under me. Right up to now I can still visualise that moment, to think how shaken-up I was. I rushed to the Madrasah and requested Moulana Zafar Ahmed Sahib to remain there for a while, as

Hadhrat Madani رحمه الله had come and was at home. Moulana should not come to the house now, as Hadhrat Madani رحمه الله will not stay more than an hour. When he departs after having meals, I will call you. Moulana Zafar Ahmed Saheb رحمه الله asked, "Why? What harm will my presence cause? I will come now." I pleaded and begged him for the sake of Allaah not to. The more I begged him the more he insisted on coming, saying, "Hadhrat is my elder, what ever he says, I will not retaliate." I became despondent of convincing him so I went home, and informed Hadhrat Madani رحمه الله that Moulana Zafar Ahmed Saheb رحمه الله had been here for the past few days as my guest. I had asked him not to come now; instead I would call him after Hadhrat had left. Hadhrat said, "Why, what would I snatch from him and what would he snatch from me?" Meanwhile Moulana Zafar Ahmed Saheb رحمه الله arrived. Hadhrat saw him and happily stood up, shook hands with him and said, "O yes, Abu Dheek Saheb (Father of Chickens) is also here. (The explanation of this is that when Moulana Umar Ahmed, the son of Moulana Zafar Ahmed Saheb رحمه الله was born, his date of birth was equal to the numerical value of 'Murgh Muhammed', which means 'chicken Muhammed'. Thus he was also called 'Murgh Muhammed'.) Hadhrat Madani رحمه الله used to often light heartedly call Moulana Zafar Ahmed Saheb with the title 'Father of the Chicken', when he used to meet him. Moulana kissed Hadhrat Madani's رحمه الله hand. But I still was afraid, and was reading 'O my Rabb maintain peace.' I quickly laid the Dastarkhan. The two Elders sat opposite each other to eat finding out about one another's condition, the families and other matters. Hadhrat Madani رحمه الله left approximately 45 minutes later. Then I began to breathe easily. Not one political word was mentioned in that sitting. Moulana Zafar Ahmed Saheb رحمه الله instructed, "Serve sweetmeats." I said, "Most definitely, but Hadhrat Madani رحمه الله is more deserving

than you. I was worried about what will happen if he scolded." Moulana replied "I told you from the very beginning that if Hadhrat scolds, then I would not utter a word. I do not deny the high rank of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ. I regard him to be my Elder in all aspects, but what should we do? We consider Congress to be very harmful for the Muslims. Therefore, we are forced to refute it in the newspapers, posters and on the Mimbars."

Hadhrat Hakeemul-Ummat رَحْمَةُ اللهِ عَلَيْهِ and

Hadhrat Sheikhul-Islam رَحْمَةُ اللهِ عَلَيْهِ

The difference of these two great personalities is also worth looking at. Hadhrat Hakeemul-Ummat رَحْمَةُ اللهِ عَلَيْهِ was an ardent supporter of the League Party and regarded the Congress to be harmful for the Muslims. Hadhrat Sheikhul-Islam Moulana Madani رَحْمَةُ اللهِ عَلَيْهِ considered the support of Congress to be beneficial for the Indian Muslims and used to support it greatly. Despite the vast difference of opinion, they had great respect for each other. Hadhrat Mufti Mahmood Sahab رَحْمَةُ اللهِ عَلَيْهِ mentioned that Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ would advise people who wished to take bay'at (pledge allegiance) to him, to go to Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ. He would say, "The Elder of our group is Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ, take bay'at at his hands."

The story of Moulana Abdul-Majid Daryabadi Sahab's رَحْمَةُ اللهِ عَلَيْهِ Bay'at

Moulana Abdul-Majid Daryabadi Sahab رَحْمَةُ اللهِ عَلَيْهِ wished to take bay'at at the hands of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, but Hadhrat took him personally to Thanabowan and requested Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ to accept his hand in bay'at. Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ said, "The work should be shared, either he takes bay'at by me and maintains contact with you

for reformation, or he takes bay'at on your hands and communicates with me for reformation". In the end he took bay'at on the hands of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, and maintained relations for his Islah with Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ."

Letter from Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ to Moulana Abdul Majid Saheb رَحْمَةُ اللهِ عَلَيْهِ

Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ writes, "This lowly being, had realized and had full confidence in Moulana (Thanwi رَحْمَةُ اللهِ عَلَيْهِ). I also deem it extremely necessary to respect and honour him. Moulana has such perfect qualities that I cannot even compare myself to him. Notwithstanding as to whatever is said and published from there (Thanabhowan) regarding the current movement (political). And what the followers say is extremely heart-breaking. I still consider Moulana to be my leader and Elder."

On being questioned by one person, Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ replied, "Most certainly he (Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ) was a Mujaddid (one who revives Deen). He rendered service to Deen when it was most needed."

A letter of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ

In reply to a letter, Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ wrote, "Moulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ Allaah Ta'ala forbid certainly did not have polytheistic beliefs. He had firm belief in the oneness of Allaah Ta'ala. He was a great worshipper. He had a firm standing in the field of Tasawwuf (spiritual reformation). He used to accept mureeds on the instruction and permission of the Qutub of the world, (Hajee Imdadullaah Muhajir-e-Makki) رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Ganghohi رَحْمَةُ اللهِ عَلَيْهِ. In Masa'il pertaining to external deeds and actions, Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ had profound

knowledge. I don't only believe him to be a true Muslim, but I accept him to be a great practicing Alim, and a perfect Sufi. Yes, I do not regard his view about the Freedom Movement of India to be correct. In this regard, I have firm conviction that the Ustaad of both of us i.e. Hadhrat Sheikhul-Hind's رحمۃ اللہ علیہ view and mine is totally correct, and compulsory to be followed. I understand the error of Hadhrat Thanwi رحمۃ اللہ علیہ to be a mis-calculation, thus I do not defame Hadhrat in any way, nor do I sanction anyone's being rude towards him."

Hadhrat Madani's رحمۃ اللہ علیہ complaint regarding Moulana Ahmed Hasan Sambali رحمۃ اللہ علیہ.

Moulana Ahmed Hasan was the mureed of Hadhrat Thanwi رحمۃ اللہ علیہ, and a great Alim. Hadhrat Thanwi رحمۃ اللہ علیہ had employed him to compile, as well as to write books in his Khanqah. He had a political difference with Hadhrat Thanwi رحمۃ اللہ علیہ, because of which he did not consider the respect and honour of Hadhrat Thanwi رحمۃ اللہ علیہ, and he behaved in a very inappropriate manner. As a result, Hadhrat Thanwi رحمۃ اللہ علیہ wrote a booklet 'Harmful Mureed'. Moulana Ahmed Hasan Sambali was given the post of Head of Staff in a Madrasah in the district of Muradabad, but he was unsuccessful in holding this post. The trustees of the Madrasah wrote to Hadhrat Sheikhul-Islam about the state of affairs. Hadhrat Madani رحمۃ اللہ علیہ wrote back to the trustees saying, "The news of Moulana Hasan Sambali, not holding his position is indeed most astonishing and difficult to accept. I feel that Moulana had made a great error by publicizing the things he did about Hadhrat Thanwi رحمۃ اللہ علیہ, his Sheikh and Guide. I fear it's grave consequences. However, I did not have the opportunity of discussing it with him, before I was arrested. Even though his intention was a

good one when he criticized Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ, it was my personal opinion that it was not suitable for him to have done so, and perhaps it was harmful for him."

وَاللهُ يَحْمِينَا وَآيَاهُ وَسَائِرَ الْمُسْلِمِينَ مِنْ جَوَادِثِ الدَّهْرِ وَسُوءِ الْقَوَائِبِ
آمين

May Allaah Ta'ala protect us, him and all Muslims from the disasters of time and bad consequences. Ameen.

Note: Moulana Ahmed Hasan's political view was the same as that of Hadhrat Sheikhul-Islam رَحْمَةُ اللهِ عَلَيْهِ. In spite of this, Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ found the conduct of Moulana Ahmed Hasan to be blameworthy. Any worldly minded person who follows his desires, would have become overjoyed with the actions of the followers of his opposition and would have tapped him on the back. But under no condition do the sincere ones allow the truth to slip out of their hands.

Hadhrat Madani's رَحْمَةُ اللهِ عَلَيْهِ letter to Moulana Khuda Baksh Multani رَحْمَةُ اللهِ عَلَيْهِ

"Hadhrat Moulana Ashraf Ali Saheb رَحْمَةُ اللهِ عَلَيْهِ and I differ greatly in political matters, but this has no bearing whatsoever upon the purely Religious Masa'il. Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ is very reliable regarding these masa'il. Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ spent his entire life in acquiring and understanding the different branches of Deen, acquiring a very high degree of expertise in them, and benefiting the whole Muslim world. And Hadhrats countless books and compilations is testimony to this fact. Maudoodi's view in front of him is similar to a fourth or fifth grades view in front of a successful lawyer."

Hadhrat Madani's رحمه الله عليه letter to Zahied Hussein

“Purchase the written lectures of Hadhrat Thanwi رحمه الله عليه and read through them.”

Hadhrat Madani's رحمه الله عليه letter to Sayed Ali Afandi

“The lectures of Hadhrat Thanwi رحمه الله عليه are very beneficial. Most definitely study them. Likewise, ‘Tarbiatus-Salik’ is also advantageous.”

Hadhrat Madani's رحمه الله عليه letter to Moulana Abdul-Haq Madani رحمه الله عليه

و اما عدم ميلكم إلى مولانا اشرف على صاحب لاراكم مخطين فيه

“Your non inclination towards Moulana Ashraf Ali Saheb رحمه الله عليه in my view, is a grave error.”

Hadhrat Madani's رحمه الله عليه letter to Moulana Daryabadi رحمه الله عليه

“I was honoured by your letter. It is most amazing to seek permission from a sinner and an incompetent like myself to go to Thanabowan. I am useless. What can be more pleasing than achieving one's primary aim, and reaching the real beloved, for which there is more hope of achieving in the court of Hadhrat Thanwi رحمه الله عليه. May his blessings remain forever.”

(Deoband, Jumadu-Thani, 1350 Hijri.)

In another letter Hadhrat Madani رحمه الله عليه writes, “Don't remain unmindful of the spiritual exercises of the heart. Continue your effort in Zikr. Consider it a great fortune to sit in the company of Hadhrat Thanwi رحمه الله عليه for whatever

time is possible. As far as possible whilst you are there, bear in mind your Zikr. Ensure your heart is attentive."

صحبة الشيخ خير من عبادة ستين سنة

'The company of the Sheikh is greater than 60 years of Nafl (voluntary) Ibadat.'

The above is the sayings of the pious Elders. Convey the Masnoon Salaam to Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ, request his pious du'as and request him for Sarf-e-Himmat (a spiritual exercise of the heart).

Hadhrat Madani's رَحْمَةُ اللهِ عَلَيْهِ letter to Moulana Sayed Mia Saheb رَحْمَةُ اللهِ عَلَيْهِ

Moulana Sayed Mia Saheb wrote to Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ requesting an explanation for the differences between himself and Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ. Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ replied, "Honourable (Moulana), may Allaah increase your honour. السلام عليكم ورحمة الله وبركاته.

A firm and important principle of Tasawwuf, which is difficult upon the nafs is "To think bad of oneself, and good of the others". Hadhrat Mujaddid Saheb رَحْمَةُ اللهِ عَلَيْهِ writes regarding this aspect. "Do not at any time be self assured and feel safe from the plots and schemes of your nafs (carnal self)."

فأنت تعرف كيد الخصم والحكمة "و ما أبرئ نفسي ان النفس لامارة بالسوء"

'Most surely you recognize the plot of an opponent. I do not say my nafs is pure, verily the Nafs enjoins evil.'

Thus one should not lose faith in those personalities who were reliable before, or their actions and speech were liked except in certain masa'il. Rather, one should have good thoughts towards them. The differences of the Sahaba رَضِيَ اللهُ عَنْهُمْ is a

great lesson for us all. There is a possibility that the opinion of these personalities is correct, even though the dominant view is this, that our opinions and actions are totally accurate. Therefore there should be no impudence, nor should one lose confidence in them. Infact one should make du'a for them, as well as for oneself.

اللهم ارنا الحق حقاً و ارزقنا اتباعه و ارنا الباطل باطلاً و ارزقنا اجتنابه

'Oh Allaah, show us the truth as the truth, and grant us the ability to follow. And show us the falsehood as false, and grant us the ability to abstain from it.'

Do not be unmindful of Zikr. Consider time to be valuable. Time that passes is never to return again. Do work today, tomorrow it might be impossible for you to do so. Become hardworking and diligent. Leave the comfort and ease for the Hereafter.

Wassalam – This lowly one is a disgrace to the Elders,
Husain Ahmed.

What a great personality and what high and noble conduct Moulana Husain Ahmed Madani رحمه الله portrayed. Despite their great differences, they never spoke ill of their rivals, nor did they harbour ill feelings against them. In fact they stressed cultivating good thoughts about them. Oh, how I desire that we get a portion of their conduct and character. At the time the political struggle was at its height. There was a political meeting being held in Ganghoh. During the meeting one person began raining a torrent of objections and accusations against Hadhrat Thanwi رحمه الله in his speech. When Hadhrat Madani's رحمه الله turn came to speak, he was furious and his entire lecture was filled with the virtues and sublime qualities of Hadhrat Thanwi رحمه الله.

Reprimand for speaking ill against Hadhrat Thanwi رحمه الله عليه

One person arrived in Deoband to invite Hadhrat Madani رحمه الله to a Jalsa. During the discussion, he mentioned Thanabowan and spoke ill of Hadhrat Thanwi رحمه الله. Hadhrat Madani رحمه الله became enraged as never before, and with a harsh tone said, "You keep contact with me, and you speak ill of my Buzurgs (Saints)." He told his attendant, "Take this persons bedding away, and he has no permission to stay by me." Hadhrat Madani رحمه الله generally would not utter a word when he was sworn at, or troubled the worst of troubles, but he would not tolerate one word or sentence to be said against his Elders even though he differed with them in political matters. It was very rare for Hadhrat Madani رحمه الله to go to the extent of removing someone not permitting that person to stay by him.

Hadhrat Madani's رحمه الله عليه visit to Thanabowan

Once Hadhrat Madani نور الله مرقدہ arrived at Thanabowan. Someone informed Hadhrat Thanwi رحمه الله عليه, that Moulana Husain Ahmed Madani رحمه الله has come. Hadhrat Thanwi رحمه الله said, "Eh, who are you referring to? Is it our Moulana Husain Ahmed Madani رحمه الله of Deoband?" The person replied, "Yes". Hadhrat asked, "Where is he?" He stood up and went to the door, made salaam, shook hands and embraced Hadhrat Madani نور الله مرقدہ who also kissed Hadhrat Thanwi's رحمه الله hand. Hadhrat Thanwi رحمه الله took him by the hand and made him sit parallel to him on his sitting place. Hadhrat Madani رحمه الله refused to sit there, but Hadhrat Thanwi رحمه الله said, "It is my command that you sit here." Thereafter they fell into a conversation.

Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ said, "You have done wrong not to inform me of your coming, if you had informed me than I would have made arrangements for your transport, and sent a few people to welcome you." Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ said, "Is there any need to inform when coming home?"

Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ then said, "I am extremely happy with this answer. You have regarded this place as your home. Okay tell me, what will you have to eat?" Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ replied, "Roti and turnip achar." Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ sent people to both of his houses, to bring roti and the achar from whichever house it was available. Hence roti, the turnip achar and lassi was brought. Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ said, "I have two companions with me, if there is permission, may they also join in the meal." Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ cross examined his statement and said, "When you have referred this as your home, then what is the meaning of seeking permission?" Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ replied, "The guest is only permitted to partake of the food that comes before him. He does not become the owner. He does not have the right to use it as he pleases. This is why I sought permission."

Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ then said, "Yes, you have permission." After the meals, Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ summoned for a turban to be brought and presented it to Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ who after accepting it, put it to his eyes saying, "Hadhrat knows that I don't use foreign material." Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ said, "This was a mistake, I did not do so intentionally." He then sent a person to fetch a turban of local cotton material from his home. He then presented this to Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ along with two silver rupees. Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ tied the coins in

the turban and placed it in front of Hadhrat Thanwi رحمه الله عليه. He then lowered his head, so that Hadhrat could tie the turban on his head. Hadhrat Thanwi رحمه الله عليه tied the turban with his blessed hands on the blessed head of Hadhrat Madani رحمه الله عليه in such a way that the coins were on the top. Hadhrat Madani رحمه الله عليه tucked it into his turban from above.

Thereafter, when Hadhrat Thanwi رحمه الله عليه was seeing Hadhrat Madani رحمه الله عليه off, he said "I regard you as the successor and substitute of my Ustaadh, 'Sheikhul-Alam' رحمه الله عليه (Hadhrat Thanwi رحمه الله عليه used to call Hadhrat Sheikhul-Hind, Sheikhul-Alem رحمه الله عليه).

Once when Hadhrat Madani رحمه الله عليه arrived at Thanabowan, the Khanqa door was closed. He asked the doorkeeper to open the door, but he refused, since it was against Khanqa rules. Hadhrat Madani رحمه الله عليه carried his bedding to Hadhrat Thanwi's رحمه الله عليه house. There too the door was closed. He laid his bedding outside the door, and fell asleep. In the morning Hadhrat Thanwi رحمه الله عليه opened the door and said, "Why are you here at this time of the morning?" Hadhrat Madani رحمه الله عليه replied, "Where would the rules of the Khanqa give permission to a poor traveller to spend the night?" Hadhrat Thanwi رحمه الله عليه took Hadhrat Madani رحمه الله عليه with him to the Khanqa and said to the doorkeeper, "Look! Moulana is exempted from this rule, no matter what time Moulana comes, the door must be opened."

The shock on the arrest of Hadhrat Madani

رحمة الله عليه

When Hadhrat Thanwi رحمه الله عليه got the news of the arrest of Hadhrat Madani رحمه الله عليه, he was shocked. Hadhrat said, "I never realized that I have so much of love for Hadhrat Madani رحمه الله عليه." One of the attendants said that Moulana Madani رحمه الله عليه got arrested voluntarily. Hadhrat said, "You want to console me with these words. What about Hadhrat Hussein رحمه الله, he did not go to battle with Yazid voluntarily, yet up to today every person is still distressed by this event and misfortune."

Munshie Noor-ul-Hasan Saheb and Mullah Suleiman's episode:

Munshie Noor-ul-Hasan Saheb of Dhorala who was a mureed of Hadhrat Thanwi رحمه الله عليه was a pious person. He narrates his story, "Because Hadhrat Thanwi رحمه الله عليه was a supporter of the Muslim League and had written a book in favour of it, my inclination was also towards it. Thus I was a member of the Muslim League of Meerut. Once I mentioned in a meeting, "Brothers, our Hadhrat Thanwi رحمه الله عليه is a supporter of the League and Moulana Madani رحمه الله عليه who is also a Buzrug (Saint) supports the Congress. What should we do?" One person replied, "He, (Moulana Madani رحمه الله عليه) cannot be a saint." I was greatly hurt by his answer and said, "If the Saints honour is trampled in the Muslim League, then I resign from such an organization and, in future I will not participate with such a pain in my chest. I presented myself at Thanabowan. I met Bhai Sulaiman Saheb that night. Who was the attendant of Hadhrat Thanwi رحمه الله عليه. I mentioned the incident to him." He said, "Hadhrat Madani رحمه الله عليه a saint in your eyes? Shaitaan is also a saint." I said, "I will mention this answer to Hadhrat in the morning." He said, "Yes, mention it." I became even more grieved, and

hurt at heart, thinking that if this was the condition of Hadhrat's attendant, then what is the condition of others. I passed the entire night in restlessness. In the morning, I presented myself in Hadhrat's majlis. I did not have the courage to speak. Co-incidentally Hadhrat read out a letter, which he had received aloud. The words of the letter were; "Hadhrat I have gone to Deoband as well, there I have seen and experienced mercy and peace. Whereas here (in Thanabowan) I experience inconvenience. It is as though there is limitless pardon there. Whereas here, there is criticism of every single word and action. What is the reason for this?"

Hadhrat wrote the answer and read it aloud, "Is there no difference for you between the sea and a utensil? I am a small utensil and Hadhrat Moulana Madani رَحْمَةُ اللهِ عَلَيْهِ is the sea. A small utensil cannot bear a little impurity, whereas if one urinates in the sea, then to, it does not become impure." I gained courage when I heard this answer and said, "Hadhrat, you regard yourself to be a small utensil and Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, the sea. And Mulla Sulaiman says such and such about him." I then mentioned my story. Hadhrat said, "Will you say this in his presence?" I replied, "Most certainly, I had told him then that I would mention it to Hadhrat." Sulaiman was called, Hadhrat asked him, and "Do you know him?" (Munshie Noorul-Hasan.) He replied, "Yes, he is my friends brother." Hadhrat then said, "If he says something about you, will you accept it to be correct? You have confidence in him?" He replied, "I have full confidence in him." Hadhrat then asked, "Do you have any quarrel with him?" he replied "no". Then Hadhrat turned towards me and said, "Relate your story." I related the whole incident about what had transpired at the meeting of the Muslim League in Meerut and that I had related it to Sulaiman Saheb, who in turn asked me, "Do you regard Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ as a Saint, even shaitaan is a saint." Hadhrat then asked Sulaiman Saheb, "Is he saying the exact words you had uttered?" He admitted and said,

"Yes he is saying the correct thing." Hadhrat then called for another attendant and told him, "Hold Sulaiman by the ears and take him out of the Khanqa." Hadhrat then continued, saying, "As of today my connection with you is over, there is no permission to speak, nor to write to me, nor to be present in my majlis." Sulaiman Saheb left the Khanqa extremely worried and perturbed at the turn of events. He wrote through the medium of Hafiz Mohammed Ismail Saheb Panipatti (who had close links with Hadhrat) and requested pardon from Hadhrat. Hadhrat replied, "Ask forgiveness from that person whom you spoke ill about, and bring a letter from him, stating in it that he has forgiven you, thereafter I will decide as to what decision to make." Sulaiman Saheb went to Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ and explained the situation and his plight, and asked Hadhrat to pardon him. Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ forgave him, and wrote, "I have forgiven Sulaiman, and you also forgive him." He brought the letter to Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ, who then said, "What do we know, whether you explained the entire story or not. Go back and explain the whole story, then Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ should write with his own pen, 'Sulaiman has explained thus, and I have forgiven him.' Consequently, he went back to Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ and requested him to write the incident and Hadhrat's forgiving me. Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ obliged and wrote, "Sulaiman has mentioned such and such an incident, and I have forgiven him, and I intercede on his behalf that you also pardon him." Then only did Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ forgive him, and permit him to sit in his majlis, but permission was not granted for him to speak to Hadhrat. The permission to speak came much later.

One person mentioned to Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ that Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ takes part in politics. Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ replied, "Have you seen only this much? Did you not see him teaching Bukhari Shareef until midnight."

Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, being appointed in Darul-Uloom

After the resignation of Allama Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْهِ and his companions, it was none other than the patron of Darul-Uloom Deoband, Hadhrat Hakeemul-Ummat Thanwi رَحْمَةُ اللهِ عَلَيْهِ that initiated the appointment of Hadhrat Sheikhul-Islam Moulana Madani رَحْمَةُ اللهِ عَلَيْهِ as the head of staff of Darul-Uloom Deoband. The following notion was recorded by the Shura committee of the Darul-Uloom, 'The nomination of Hadhrat Moulana Husain Ahmed to the post of Chief of Staff with a monthly salary of 150 rupees has been approved by the Shura Committee. The said salary is definitely not fitting for such a great personality and Alim like Hadhrat Moulana but we hope and expect that he will accept the offer because of his sincerity and sentiments to serve the Darul-Uloom, and grant the committee an opportunity to be grateful to him. Furthermore, he would focus his attention and saintly qualities toward the state of the Darul-Uloom and do his utmost to control it for the sake of Allaah, as his Saintly mentor Hadhrat Sheikhul-Hind رَحْمَةُ اللهِ عَلَيْهِ had done.' Ashraf Ali 20th Rajab 1346 Hijri.

Jameel Ahmed – Muhammed Sa'ud Ahmed – Muhammed Hassan Muradabadi – Muhammed Ashfaaq – Muhammed Ishaq – Muhammed Abdur-Rahman – Mazhar Hasan رَحْمَتُهُمُ اللهُ عَلَيْهِمُ

Hadhrat Thanwi's رَحْمَةُ اللهِ عَلَيْهِ comment;

Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ once said, "Moulana Husain Ahmed Madani رَحْمَةُ اللهِ عَلَيْهِ has a very high and noble character. Despite having political notions, no word transcending the bounds of Shari'at have ever been heard from him."

On another occasion, Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ commended about the efforts of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ behind the

book 'Al-Heelatul-Najizah' thus, "Lastly with the intention of acquiring du'a, do I mention that Moulana Husain Ahmed Madani رَحْمَةُ اللهِ عَلَيْهِ, had been of great assistance in obtaining Fatawa of the Maliki Ulema. Infact, he had initiated the research of many other masa'il, aside from the mas'ala of the lost husband. Moulana Sayed Ahmed Saheb رَحْمَةُ اللهِ عَلَيْهِ, the principal of Madrasatul-Uloom Shar'iyah in Medina Tayyiba also had made great efforts in acquiring fatawa from the Maliki Ulema and continued sending them to me with great importance." Ashraf Ali Zul-Qadah 1351 Hijri;

"Do we also take assistance from our oppositions in Deeni affairs? And are we thereafter grateful for their assistance?"

Two special qualities of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ

الله عليه

Moulana Khair Muhammed Saheb Jalandari رَحْمَةُ اللهِ عَلَيْهِ who is one of Hadhrat Thanwi's رَحْمَةُ اللهِ عَلَيْهِ prominent Khalifas says, "In our presence, Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ mentioned regardign Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ thus, "By the grace of Allaah, there are certain salient qualities of our Deoband pious Elders. There are two extremely perfect qualities of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, one is striving, which is not found in others as much as in him. Secondly, humility, he does not think anything of himself inspite of having achieved so much."

The position of Royalty

Moulana Abdul Jabbar Saheb رَحْمَةُ اللهِ عَلَيْهِ, the Khalifa of Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ said to Moulana Abdul Majid Saheb رَحْمَةُ اللهِ عَلَيْهِ, "Don't appose Sheikhu-Islam so much. I have heard Mufti Muhammed Hasan Saheb Amritsiri رَحْمَةُ اللهِ عَلَيْهِ who is the highest-ranking Khalifa of Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ

saying, "I have read a few answers to questions relating to Tasawwuf, therefore I have retracted from my former view regarding Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, and his rank is that of an emporer." Hearing this Moulana Abdul Majid Saheb رَحْمَةُ اللهِ عَلَيْهِ said, "I have heard several times from Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ thus, "I was worried about who will render service to the spiritual world after my death, but when I had seen Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, I was consoled that the world will remain alive through him."

Hadhrat Thanwi's رَحْمَةُ اللهِ عَلَيْهِ letter to Moulana Abdul Majid Dharyabadi رَحْمَةُ اللهِ عَلَيْهِ

"Do not publish any Deeni writings without the viewing of Moulana Husain Ahmed Madani رَحْمَةُ اللهِ عَلَيْهِ." (Hakimul-ummat pg.103)

In another letter to Moulana Dharyabadi, Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ writes, "I have decided quite a long time ago that I would not discuss fiqhi masa'il and matters relating to belief with my friends. I either inquire from them or notify them about my physical condition, or request du'as from them or request remedies for psychological ailments. Amongst those whom I have enlisted are Moulana Abdul Bari Saheb, Janab Sayed, Sulaiman Saheb and yourself. I have notified the other two as well. And I refer you to Moulana Husain Ahmed Madani Saheb and Moulana Anwar Shah Saheb, for research regarding belief and fiqhi masa'il." (Hakimul-ummat pg.133)

In another letter Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ writes, "I have come to know through reliable sources that Hadhrat Moulana Husain Ahmed Madani Saheb, regards supporting the Congress as compulsory. Therefore, it is necessary for those who are acquainted with Moulana to verify this by getting him to expose his true view. So that it would not be unbearable or difficult on those people to meet one who leaves out this compulsory action like myself, because this thought terminates spiritual benefit, which is extremely

harmful for a person's spiritual progress. They should enquire whether this news is true or false. Thus if it is true and one feels uneasy to meet with me, then he should refrain for a few days, there is no harm in this." (Hakimul-Ummat pg.161)

Moulana Abdul Majid's Comment

"There was clearly a political difference between Hadhrat Thanwi رحمه الله عليه and Hadhrat Madani رحمه الله عليه. During such a conflict, Hadhrat sees a follower of Hadhrat Madani رحمه الله عليه inclining towards him. He does not make any effort to win him over, instead on the converse he stops him most vehemently saying, "There is fear that your Sheikh's heart may become tainted with regards to you." (Hakimul-Ummat pg.174)

A poem in honour of Hadhrat Madani رحمه الله عليه

Hadhrat Sheikhul-Islam Moulana Madani رحمه الله عليه paid a visit to Madrasa-tul-Islah, in Sarayeh-Meer, district Azamgar in 1932. Janab Iqbal Ahmed Khan Saheb composed a welcome poem for Hadhrat, which a well-voiced student recited.

The first stanza goes like this:

ا سایہ ات بال ہا خوش آمدی خوش آمدی
اھلا وسہلا مرحبا خوش آمدی خوش آمدی

The last stanza:

ازمقدمت دل شاد شد، ویرانہ ام آباد شد
ا بر تو جو من فنا خوش آمدی خوش آمدی

Moulana Daryabadi رحمه الله عليه jotted down the entire poem and sent it to Hadhrat Thanwi رحمه الله عليه. Hadhrat replied, "It's really exquisite, and the enjoyable thing is that the style is

simple, yet perhaps impossible to emulate. I have made a copy of it." (Hakimul-ummat pg.233).

Hadhrat Thanwi's رحمه الله, letter to Moulana

Daryabadi رحمه الله

"The humility of Hadhrat Madani رحمه الله cannot be achieved by me." (Hakimul-ummat pg.219)

Once again take note of the manner in which these Elders had carried themselves, despite their political differences. Then let us cast a glance at our actions in like situations.

Hadhrat Madani's رحمه الله, leading the congregation at the Thanabowan Khanqa

Moulana Muhammed Abdullaah Saheb Muhajir Madani narrated that Hajee Saheb Tauli Wale said, "I was at Thanabowan. Hadhrat Madani رحمه الله arrived there, and stayed over that night. In the morning Hadhrat Thanwi رحمه الله told him to perform the Fajr Salaah. Hadhrat Madani رحمه الله replied, "Perhaps some people may feel offended." Hadhrat Thanwi رحمه الله replied, "Whoever feels his Salaah will not be complete, should read their Salaah in another masjid, but you are indeed going to perform the namaaz." Hadhrat Madani رحمه الله then performed the Salaah. It was a Friday morning, so Hadhrat read Surah Alif Laam Meem Sajdah in the first rakat and Surah Dahr in the second. He made sajdah at the ayat of sajdah but some people went into ruku. When Hadhrat said the Takbeer to return to the standing position they returned from their ruku. After Salaah, the chattering began. Some said that the Salaah was not discharged. Hadhrat Thanwi رحمه الله mentioned, "Perhaps, through the blessing of today's Salaah our entire lives Salaah will be accepted."

Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ and Allamah Anwar Shah Kashmiri رَحْمَةُ اللَّهِ عَلَيْهِ

These two saints also had political differences. Moreover, in 1346 hijri Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ was appointed to the same position, from which Hadhrat Shah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ had stepped down, which generally caused friction and uneasiness between the two parties concerned. But let us look at their conduct towards each other. Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ once travelled to Asam after his appointment as head Ustaadh in Darul-Uloom. He bought a special tea, which grows there for Hadhrat Shah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ and wished to post it from there to Hadhrat Shah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ who was in Dabhel, but forgot to. Thus, Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ returned to Deoband after his journey to Asam. In the meanwhile Hadhrat Shah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ had returned home to Deoband from Dabhel owing to a severe attack of piles. It was the day of Jumu'ah. After the Jumu'ah Salah, on his way home in a sedan chair (carried by two men) Hadhrat Shah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ happened to pass by Hadhrat Madani's رَحْمَةُ اللَّهِ عَلَيْهِ house. His great desire to meet Hadhrat compelled him to stop the carriers. As soon as Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ saw him, he went into his house and brought the tea, which he presented to Hadhrat Shah Saheb رَحْمَةُ اللَّهِ عَلَيْهِ.

Thus the pen cannot capture the love, complete and perfect open heartedness, respect and honour with which they had met. (Seerat Sheikhul-Islam pg. 200)

Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ and Moulana Abdullaah Farouq رَحْمَةُ اللهِ عَلَيْهِ

Both are students of Hadhrat Sheikhul-Hind رَحْمَةُ اللهِ عَلَيْهِ and are companions. Moulana Abdullaah Farouq رَحْمَةُ اللهِ عَلَيْهِ was during his old age residing in Lahore and Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ was in Medinah Munawwara. When Moulana Abdullaah Farouq رَحْمَةُ اللهِ عَلَيْهِ went for Haj, he stayed over at Hadhrat Madani's رَحْمَةُ اللهِ عَلَيْهِ house. Moulana Abdullaah Farouq رَحْمَةُ اللهِ عَلَيْهِ says, "One day whilst entering the masjid, I picked up Hadhrat Madani's رَحْمَةُ اللهِ عَلَيْهِ shoes and carried it. When returning from the Masjid, I saw Moulana Husain Ahmed Saheb carrying my shoes on his head, walking swiftly. I ran after him. He began walking even faster. I tried to take the shoes off him. But he did not allow me to do so. I pleaded, "For the sake of Allaah! Do not keep the shoes on your head." He replied, "Promise then that you will not pick up Husain Ahmed's shoes in future." There was no way out, but to promise. Then only did he place the shoes on the floor. (Seerat Sheikhul-Islam pg. 242)

Hadhrat Madani's رَحْمَةُ اللهِ عَلَيْهِ letter;

Hadhrat wrote to one person, "وَ اَللّٰهُ - يٰمُ - يٰمُ - يٰمُ" I swear by Allaah (Hadhrat mentioned this thrice). I am so incapable, so worthless, such a sinner, so devoted to the world, a dog of the world, so evil of ways that if Allaah Ta'ala who is the forgiver of sins and the one who conceals faults, does not treat me with his grace and favour. I would be the most severely punished person, and the greatest of losers. So to Allaah is all praise, for his tolerance and pardon despite his power (to punish)." (Seerat Sheikhul-Islam pg. 249)

In another letter, a great Alim and author requested Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ to accept his bay' at (to guide him spiritually) Hadhrat replied, "I am greatly amazed that a

great Alim like you, an experienced person, has fallen in error. My respected brother, is there any sense in going to a person who is devoted to the Dunya and his desires, and one who is totally useless to reform himself? A thirsty person makes his way to the river, but definitely not to a fire. He doesn't raise his sights towards every nook and corner nor to every stone."

Thus was the result of these great and saintly individual's humility and submission.

Yet in another letter Hadhrat says, "I take an oath and say – and I am speaking the truth that I am ashamed and regretful over my sins. Let alone being worse than people, my condition is really worse than the lowest animals." (Seerat Sheikhul-Islam pg. 247)

Sitaram Shakals Comment

When Hadhrat was in jail, a fellow prisoner Sitaram Shakal, upon noticing Hadhrat's pristine angelic character, spoke out, "I will not stay any longer with you in the same cell. You are upon such a high pedestal of kindness and nobility that if I spend a few more days with you, I would become a Muslim." Hadhrat Madani رحمه الله said, "You are a Muslim for many days now, what is the meaning of 'I would become a Muslim?'"

When the order for Shakal Saheb's release had come, he said, "I will not prefer to leave Moulana and go even into Paradise." (Seerat Sheikhul-Islam pg. 204)

Hadhrat Sheikhul-Hind رحمه الله and Hadhrat

Thanwi رحمه الله

Hadhrat Thanwi رحمه الله writes, "Hadhrat Moulana Mahmood Hasan رحمه الله is my Ustaad, and in all aspects my senior, but I differed with him with the greatest of respect, regarding politics. Moulana did not feel the slightest displeasure at this. A devoted follower of Hadhrat Moulana

once picked on me before an audience in Meerut. When Hadhrat came to know of this, he became annoyed and said, "Go and retract your statement in front of the same audience. Did I receive divine inspiration regarding this issue (backing the Congress.) This is just my view! It is possible that his view is correct."

Hadhrat Mufti Mahmood Saheb (نور اللہ مرقدہ و ادخلہ فی اعلى درج الجنة) mentioned, "The news of Hadhrat Thanwi's رحمۃ اللہ علیہ opposition to the Khilafat Movement was mentioned before Hadhrat Sheikhul-Hind رحمۃ اللہ علیہ. Hadhrat pressed his finger between his teeth and said, "Do not speak about him, he is an Alim! We don't receive wahi (revelation), it is possible that his view is the correct one."

Someone mentioned Hadhrat Thanwi رحمۃ اللہ علیہ in the presence of Allamah Anwar Shah Kashmiri رحمۃ اللہ علیہ, He said, "He (Hadhrat Thanwi رحمۃ اللہ علیہ) holds the position of an Alim. Remain silent." (Meaning you are not worthy of mentioning anything against him)

Hadhrat Gangohi رحمۃ اللہ علیہ and Hadhrat Thanwi رحمۃ اللہ علیہ

Hadhrat Thanwi رحمۃ اللہ علیہ writes, "I went beyond Moulana (Sheikhul-Hind رحمۃ اللہ علیہ) and even differed with Hadhrat Gangohi رحمۃ اللہ علیہ in certain masa'il. I notified Moulana about this, but there was no change in his compassion for me." In the following incident, I did not include the profits of my respected father's bank account in the inheritance, informing Sheikhul-Hind رحمۃ اللہ علیہ that according to me that amount was haraam. In his opinion it was permissible for me to receive that money. Moulana Yahya Saheb رحمۃ اللہ علیہ suggested to him saying, "Why don't you tell him (Hadhrat Thanwi رحمۃ اللہ علیہ) to take that amount as well?" Moulana answered, "Suhhanallaah! One person, with courage wishes to choose Taqwa, how can I stop him from it?" Look!

Moulana did not become angry at this difference, instead he was pleased and referred to it as Taqwa. Hence, there is no harm in differing with your Elders, provided your intention is purely for the sake of Deen." (Aap-beti vol. 6 pg. 304)

Hadhrat Thanwi, Hadhrat Raipuri and Hadhrat Dehlawi رحمہم اللہ

Hadhrat Moulana Abdul Qadir Raipuri رحمۃ اللہ علیہ and Hadhrat Moulana Muhammed Ilyas Saheb رحمۃ اللہ علیہ were once guests in Saharanpur, when the talk of Deoband and Thanabowan was discussed. In those days, there was great political turmoil. Hadhrat Moulana Muhammed Ilyas Saheb رحمۃ اللہ علیہ said, "Ah, there is no shortage of blessings in either place (Deoband or Saharanpur). The critics are deprived of the blessings of both the places."

One day, Hadhrat Raipuri رحمۃ اللہ علیہ mentioned in the gathering, "My heart desires to go to Thanabowan, but we are villagers, we are ignorant of the etiquettes towards Saints. I fear Hadhrat may be inconvenienced, so I do not have the courage to present myself there." One person related this statement to Hadhrat Thanwi رحمۃ اللہ علیہ. Hadhrat responded by saying, "Alas, I have stopped travelling, otherwise I would have presented myself in person before Hadhrat Raipuri رحمۃ اللہ علیہ." That person returned to Saharanpur and informed Hadhrat Raipuri رحمۃ اللہ علیہ and Hadhrat Dehlawi رحمۃ اللہ علیہ of Hadhrat Thanwi's رحمۃ اللہ علیہ expression. Upon hearing Hadhrat Thanwi's رحمۃ اللہ علیہ words, Hadhrat Moulana Ilyas Saheb رحمۃ اللہ علیہ said, "Now we will definitely go there. If any inconvenience is caused then let it be. We are not going with the intention of causing harm. The Elders are indeed inconvenienced by the younger ones, we are Hadhrat's children. Children even urinate on the adult's clothes, but they tolerate everything, we don't intend to

trouble Hadhrat. Hadhrat Raipuri رَحْمَةُ اللهِ عَلَيْهِ also got ready to go. Thus both these great Luminaries proceeded to Thanabowan. Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ was informed about them before their arrival. It was Hadhrat Thanwi's رَحْمَةُ اللهِ عَلَيْهِ time for the majlis. Hadhrat, who had the system of Hadhrat Umar ؓ announced, "No one will stand up from the gathering besides myself, by everyone getting up there will be chaos. My standing up will represent everyone." So all those who were present there remained sitting, and Hadhrat himself stood up and welcomed them at the door, made salaam, musafaha and embraced Hadhrat Raipuri رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Moulana Ilyas رَحْمَةُ اللهِ عَلَيْهِ. He then led them to his sitting place and seated them. Thereafter the conversation began. Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ said, "I visited Raipur, but I don't remember seeing you there. I only went there once, thereafter I did not have the courage to go again." Hadhrat Raipuri رَحْمَةُ اللهِ عَلَيْهِ inquired, "What had occurred, that you did not go there again?" He replied, "After the demise of Hadhrat Gangohi رَحْمَةُ اللهِ عَلَيْهِ I had gone to Raipur considering Hadhrat Shah Abdul Rahim Sahib to be my Elder, but there I was treated far above my position To accept this was difficult. It so happened that during the night my eyes opened. I saw a man holding a stick standing close to my bed, I looked carefully and I realised it was Hadhrat. I sat up shocked and asked, "Hadhrat what is the matter?" Hadhrat said, "The people around here are ill mannered. Perhaps someone may pass close to your bed and awaken you with footsteps." I said, "Hadhrat, from now on my coming here has ended."

Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ then said, "I don't remember having seen you there." Hadhrat Raipuri رَحْمَةُ اللهِ عَلَيْهِ replied, "Hadhrat may remember someone wearing a waistcoat and assisting in washing the guests hands, laying the Dastarkhan and the beds, going here and there." Hadhrat Thanwi رَحْمَةُ اللهِ عَلَيْهِ

عليه pondered a little and said, "I do remember a Punjabi youth with such an appearance." Hadhrat Raipuri رحمه الله عليه said, "This servant is that very same person." Hadhrat Thanwi رحمه الله عليه remarked, "It is true that every person who serves others becomes one who is served."

Thereafter they prepared to depart. Hadhrat Thanwi رحمه الله عليه began getting up to see them off. Hadhrat Raipuri رحمه الله عليه placed his hand in Hadhrat's armpit and supported him. Hadhrat Thanwi رحمه الله عليه said, "Think of us ahead also, don't forget."

Hadhrat Thanwi رحمه الله عليه wished to walk to the station to see them off. Hadhrat Raipuri رحمه الله عليه pleaded, "Hadhrat for the sake of Allaah do not take the trouble! Bid us farewell from here." Hadhrat Thanwi رحمه الله عليه said, "Very well." He did not go with, but stayed behind. After a little while Khwaja Saheb arrived. Hadhrat addressed him saying, "Come on Khwaja Saheb, I will take you to meet a Buzurg (Saint). Hadhrat took him and went to the station. Upon reaching he told Hadhrat Moulana Ilyas Saheb رحمه الله عليه and Hadhrat Raipuri رحمه الله عليه, "I haven't come because of you, instead I have come for his sake, (referring to Khwaja Saheb)."

Hadhrat Raipuri's رحمه الله عليه reaction towards the hakeem who had mistakenly poisoned him.

Hadhrat Moulana Ashiq Ilahi Meeruti رحمه الله عليه writes about A'la Hadhrat Raipuri رحمه الله عليه in 'Tazkiratul-Khaleel', "Once an in-experienced hakeem gave Hadhrat poison by mistake. Hadhrat vomited it out immediately, but the sickness worsened. A medical investigation indicated that if it had not been vomited in a few minutes, it would have been fatal. Those who were closely acquainted with Hadhrat stared threateningly at the Hakeem Sahib, and were annoyed with

him, but as for Hadhrat, the regret of the Hakeem Sahib, and the hostility of the attendants towards him, were of great worry, but he controlled this and concealed this as well. The result of this was, when Hakeem would come, then Hadhrat would make him sit by him on the bed, separate from everyone else, and he would take his advice with regards to medicine, no matter as to whose medicine it may be. The Hakeem Saheb would be re-assured by this action, and would be convinced that Hadhrat has confidence in me, and acknowledges my expertise and diagnosis.

Once Hadhrat mentioned to his close attendants in a gentle tone, "Hakeem Saheb does me a favour, and any person is bound to make mistakes, and whatever he has done is out of mere love and compassion, and not deliberate. Whoever scowls and frowns at him, it is as though my heart is struck with a spear. The being who does everything is none other than Allaah Ta'ala, the most noble and high. Whatever happened took place through his will. Who then, has the right to reprimand the instruments and tools? (Aap-beti vol. 6 pg. 240)

Sheikhul-Hadith Hadhrat Moulana Zakariya Sabib Muhajir Madani رَحْمَةُ اللهِ عَلَيْهِ

The position of Sheikhul-Hadith Qutbul Aktaab Hadhrat Moulana Muhammed Zakariya Saheb رَحْمَةُ اللهِ عَلَيْهِ is indeed enviable. Thousands living today will bear testimony that various Ulema and groups of different views maintained ties and were close to Hadhrat. Hadhrat Sheikh's house was like a platform at a station, where various trains traveling in different directions would stop. Hadhrat was loved by all, be they the Elders of Deoband, Raipur, Thanabowan, Delhi, Lucknow, Meerut, Muradabad or belonging to the Congress Party, or member of The League, Ahrar Party, or Muslim Committee of Consultation. In the same token Hadhrat Sheikh, himself deeply loved and respected them all. Each one knew even this much that Hadhrat maintained relations

with their counterparts, inspite of this, each one still kept relations with Hadhrat. For further details one may study 'Aap Beti' (An autobiography of Hadhrat Sheikh رحمه الله) and 'Al-I'tidaal', a book that was originally Hadhrat's answer to seven questions of his student, wherein there are countless gems and pearls from the Qur'aan and Ahadith. In this treatise, we have benefited tremendously from the above-mentioned kitaab, drawing from it plenty of information. The crux of Hadhrat Sheikh's رحمه الله answer to two questions will be discussed below.

Hadhrat Thanwi's رحمه الله and Hadhrat Madani's رحمه الله Ikhtilaaf (Difference of opinion)

The first question is, 'Why is there such a great disagreement between Hadhrat Thanwi رحمه الله and Hadhrat Madani رحمه الله despite them being sincere and pious? Can there be, or are there such differences between sincere and pious people?'

Hadhrat Sheikh رحمه الله writes, "It is not farfetched or difficult for there to be differences between sincere parties. There have always been differences, and differences will always remain. Lessons of Hadith begin in Shawwal and end in the month of Rajab. In these ten months, not a single day passes, wherein at least twenty times or more it is mentioned that regarding a particular mas'ala, a certain Imam holds this view, and another Imam has such and such view, the Sahabah have this view and the Tabi'een have this difference. If differences were contrary to sincerity, it would have then become very difficult for us, because then, we would have had to remove all these personalities from the group of sincere people. May Allaah forbid?

As for your saying 'great disagreement', I don't feel there is any great disagreement, yes there is this much, regarding a temporary issue. In Hadhrat Thanwi's رحمۃ اللہ علیہ view in supporting the League there is benefit for the Muslims, and in supporting the Congress there is harm, whereas Hadhrat Madani's رحمۃ اللہ علیہ view is vice versa. Now, whoever has the capability of analysing and producing a sound Deeni opinion, observing the state of affairs and understanding them, and knows the laws of Shari'at well, he is required to choose which ever view he considers to be correct.

As for the person who hasn't a sound Deeni opinion in these affairs, he should stay in the company of both these personalities for a few days. Thereafter, whichever one of the two he has more confidence in, he should follow.

بایہم اقتدیتم اہتدیتم

'Whichever one of them you follow, you will be rightly guided'

What has fighting and dispute got to do in this matter? Absolutely nothing. Now I ask you, "Why do you consider their disagreement to be so great? Is it even worse than the Battle of Jamal, in which swords were drawn on both sides? Tell me, which of the two groups would you remove from the ranks of the sincere ones?"

When the name of Hadhrat Ali کرم اللہ وجہہ is mentioned, we say, "May Allaah be pleased with him, he is a rightful Khalifa, he is the fountain head of all the Saints." And when the name of Hadhrat A'isha رضی اللہ عنہا is mentioned, we say, "May Allaah be pleased with her, Mother of the Believers, the most beloved wife of Nabi-e-Akram ﷺ."

The nature of their disagreement is well known, in fact the 'Battle of Jamal' will be in the minds till the Day of Qiyamat. Because I consider myself to have sufficient rights over you, I mention to you in strong terms, "Do not ever harbour any ill

feelings toward any one of these two personalities. If you do so, you would only be causing harm to yourself. May Allaah Forbid. They will not be harmed in the least.

I am very much amazed at some people, who rudely backbite, and are disrespectful to these two Elders. On the other hand, I envy the Elders who over and above the benefits they are reaping, day and night for their righteous actions and their service to Deeni knowledge, they are also receiving the good deeds of others who attack and backbite about them.

It is as though, these poor people are saying in anger, "Take all the good deeds I have earned in my life, because I am angry with you." What a great injustice are they not doing to themselves. They hand over all their good actions to those they are angry with, whilst they themselves are becoming bankrupt spiritually, and are becoming sinners.

I am astonished that the saints are backbitten about and spoken ill of, whereas the open sinners and kuffaar are praised. It is mentioned in a Hadith:

إذا مدح الفاسق غضب الرب و اهتز له العرش

'When a fasiq (sinner) is praised, Allaah the Sustainer becomes angry and the throne trembles due to this.'
(Mishkaat)

I do not mean that none should be praised. Who should be praised, to what extent, and under which conditions is it permissible, is a separate mas'ala in it's own place. My object is that friends of Allaah should not be spoken ill of at all, and nobody should be praised contrary to the Shari'at.

I ask you, "If for a moment it is accepted that one party is incorrect, does this demand that one becomes blinded to all his fine Deeni qualities? Our pure Shari'ah has taught us how to handle everything, including the minor aspects of our lives. But we, claiming to be followers and subscribers to the religion, discard and neglect its teachings. Other nations

implement the golden teachings of Islam and prosper, whilst we are lying our capital to waste and suffering great loss.

Our Behaviour

What do we generally do? We conceive something to be correct in our minds, no matter how insignificant and minor it may be. Then when we hear some person lecturing in conformity with our preconceived ideas, we shower the speaker with praises and he is supported in his course, whether right or wrong. More damning are those actions of Shari'ah, which he belittles and does not act upon, they are regarded as insignificant. It should have been such that his goods deeds be praised and his evil be condemned, or at the very least one should remain silent. On the contrary, our action is such that those tenets of Shari'at, which he violates, are looked down upon and regarded as absurd. Even to the extent that even Salaat which is a major fundamental of Deen, regarding which numerous Ahadith have mentioned to be a criterion between Kufr (dis-belief) and Iman is referred to verbally and in writings, with such words that to repeat it here, fills me with revulsion and anguish. Just because our herd do not perform Salaat, it is jeered and scoffed at, and a mockery is made of it. i.e. Salaat.

On the other hand, if we find any person-mentioning contrary to our ideology, we then consider his every action to be blameworthy. Even the saintly qualities of the Elders are looked down upon. If only we ponder, we will realize that Shari'at and our own logic demand that everything be put into perspective. It should not be raised beyond its position nor lowered. Nabi-e-Akram ﷺ is reported to have said, "اتزلوا الناس منازلهم", Treat people according to their status i.e. do not elevate them beyond nor lower them from their ranks." However, the general trend nowadays in everything is to either step over the bounds or to fall short. There is no sign of moderation.

The cause for differences between the righteous.

Even if I do accept that the difference of these two personalities is of a serious nature, understand this point well, that disagreement between righteous people neither lowers their dignity nor is it against the Shari'ah. In fact, when there is a difference between the Ulema-e-Haq, then the depth and seriousness of the difference is in proportion to the matter involved. For example, if one Imam considers something to be compulsory, while another considers it as being prohibited, the arguments on both sides will then be very strong and forceful. Similarly if one Imam considers something to be Wajib (obligatory) and another's view is that it is Makrooh Tahrimi (extremely abominable), then the arguments on both sides will also be quite strong and forceful and even harsh in nature. It is such differences, which led the Sahabah ؓ to confront each other on the battle field. According to Imam Abu Dawood رحمه الله عليه, one Sahabi ؓ is reported to have said that Witr Salat is Wajib. Another Sahabi ؓ, whose research brought him to a different conclusion said, "He lies". On this point, the Ulema had interpreted the words of this Sahabi ؓ, in view of the fact that outwardly it would appear to be an attack on the integrity of another Sahabi ؓ. Although we will translate his words more lightly, it will still remain that this is a word for word translation of what was said. However, it is our duty that when such terms are uttered which appear harsh, they should be translated with care, so that it may not appear that one is being attacked. There are numerous examples of this in the literature of Hadith. These Sahabah ؓ are excused for their occasional (seemingly) harsh words, because of such a Hadith of Rasûlullâh ﷺ in which it is mentioned

أَلَا لَا يَمْنَعَنَّ رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا عَلِمَهُ

'Listen! Fear of people should never stop a man from speaking the truth when he is aware of it' i.e. the truth.

While reporting this Hadith Sayidina Abu Sa'eed ؓ began weeping, saying, "We have seen many things but the fear of people had prohibited us from speaking."

Furthermore, there is another Hadith:

من رأى منكم منكراً فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع

فقلبه و ذلك اضعف الإيمان

'Whomsoever from amongst you should see any wrong act being committed. He should stop it with his hand, and if this is not possible, he should then prevent it by means of his tongue, and if this too is not possible than at least think it to be evil with your heart, and this is the weakest degree of Iman.'

There are many Ahadith on the subject, which we have quoted in our booklet 'The virtues of Tabligh'. These are the commands, which caused the Elders to speak out on matters, which they considered to be the truth. The more serious the matter the more stronger they were on their standpoint, and the more they were prepared to hit out against their opposition. It should, however, be borne in mind that he who confronts his opposition should be fit to do so. Not every person has the right to do so. The idea of expressing your view vigorously, in opposing someone is not something, which should cause any perplexity or anxiety.

A prescription for the righteous to come to an agreement.

However, it is my sincere heartfelt wish, and earnest prayer that all Muslims and especially those who are our Elders, should unite and agree upon one view. This will surely bring about a certain amount of discomfort and hardship to the concerned parties, because no scope will then remain for the entertaining of divergent views. On the other hand, it may bring about a situation, where the followers and adherents of one Elder will not attack, abuse and criticize our other respected Elders. It will also entail that non-existent faults of

these Saintly personalities and attacks on their character will end. This will save us from loads of sin because of backbiting.

Let me once again remind those who set about speaking evil about the saints, of the words of Rasûlullâh ﷺ ;

لَيْسَ الْمُؤْمِنُ بِطَعَّانٍ وَلَا لِقَانٍ وَلَا فَحَّاشٍ وَلَا بَذِيٍّ

A believer is not he who will not defame others, nor use vulgar against them, nor will he be obscene with his tongue

سَبَابُ الْمُسْلِمِ فَسُوقٌ وَ قِتَالُهُ كُفْرٌ

Swearing a Muslim is sinful and to engage him in battle (fight) is kufr (infidelity)

يَا مَعْشَرَ مَنْ اسْلَمَ بِلِسَانِهِ وَلَمْ يُقْضِ الْإِيمَانُ إِلَى قَلْبِهِ لَا تَوْذُوا الْمُسْلِمِينَ وَلَا تَعْيُرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّ مَنْ يَتَّبِعْ عَوْرَةَ أَخِيهِ الْمُسْلِمِ يَتَّبِعْ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعْ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَكَأُفٍ جَوْفَ رَجُلِهِ

'O people, who had accepted Islam by tongue, and into whose hearts true faith has not as yet entered, do not cause any harm to the Muslims, neither defame nor embarrass them, nor set after them, searching for their faults to expose them (to ridicule). For verily whomsoever exposes the faults of his Muslim brother, Allaah will expose his faults, and when Allaah exposes the fault of any person, he shall be disgraced even if he be in complete seclusion.'

Advice for Unity

I have an idea of how this unity could be achieved. Men of understanding, who are fully conversant with the conditions and problems, and who are also fully acquainted with the demands of the Shari'at, should come forward. They should be tolerant, patient and forbearing and hold extensive talks with the said parties, listening and explaining the true situation trying to seek a proper and lasting solution. Insha-Allaah at some time or the other the disagreement will

disappear. Those who are not able to do so, should, like myself feel sorry for their inability. But to swear and heap ridicule against the Elders let alone the general Muslim public is not permissible.

We have already quoted the authentic Hadith of Rasûlullâh ﷺ ;

سباب المسلم فسوق

‘Using vulgar against a believer is sinful’

This Hadith has been reported by many eminent Sahabah, like Sayyidina Abdullaah bin Mas’ud, Sayyidina Abu Hurairah, Sayyidina Saad, Sayyidina Abdullaah bin Mughaffal, Sayyidina Amr bin Nu’mân and Sayyidina Jabir ؓ. Now, in using disgraceful, insulting language against the saintly Elders, one only destroys himself.

Who is on the truth between Hadhrat Thanwi رحمه الله عليه and Hadhrat Madani رحمه الله عليه

The questioner’s second question was, “Whose view in your opinion is the correct one and what is your opinion regarding this matter?”

Hadhrat رحمه الله عليه replied to his question,

“The second question of yours is so meaningless in my opinion that it does not deserve an answer. Did you ever ponder over the great knowledge of these two great saints, their virtues, righteousness and fear of Allaah, their honesty and abstinence, their nearness to Allaah, their service in the cause of Islam? Which of these things can I match? What right have I to judge between them, be it verbally or by pen?”

“Listen! It is only possible for a person to sit in judgment over two parties, a) if the judge has the capability of being able to judge or to arbitrate, b) then also it is necessary to listen to the full exposition and explanation of both sides, c) and thereafter to weigh the arguments of both sides, d) it would also be necessary for cross examination, e) and to listen to objections raised by both sides against each other, f)

and to hear clarification by both sides. This will surely lead to answers upon answers, g) finally it will have to be decided whose arguments carry more weight. After all this, it would perhaps be possible to form a sound opinion."

"Now you must first of all bear in mind, that my position is such that under no circumstances am I ever capable of conversing with any of these two great men (Hadhrat Thanwi رحمه الله عليه and Hadhrat Madani رحمه الله عليه) on their level. And if for arguments sake I am considered to be capable of conversing with them, as their equal, owing to their noble and shining character (which I am not). Then what right have I to judge them? My position is such that even if I should put forward any well thought-out opinion and any of them should say it is correct, I will have to accept their decision, rather than bring forth counter arguments."

Sometimes I am struck with amazement at those who are uneducated, or who perhaps having read some newspaper or other, or having written one or two articles in some newspaper, are now proceeding to criticize these two great personalities, who are oceans of knowledge.

You should always bear in mind that for any person to be able to reject or criticize another, it is first necessary to listen to the correct version of his views, with his proofs and arguments. It is the height of folly to jump to conclusions against anyone, without even understanding what he says. In such a case we are like that monkey who found a piece of ginger laying somewhere, and as a result looks upon himself as a greengrocer.

Rasûlullâh ﷺ has said that amongst the signs of Qiyamat is;

اعجاب كل ذي رأي برأيه

"The fact that each one with an opinion considers his opinion the correct one."

Today we see this in its true form. Everyone thinks that what he says is the correct thing to the exclusion of all others, irrespective of what the Elders and experienced man of wisdom may say.

Hadhrat Thanwi رحمه الله عليه

Ponder over this! Hadhrat Hakeemul-Ummat Moulana Thanwi رحمه الله عليه graduated in 1301 AH and has from that day until today 1357 AH been busy with teaching the words of Allaah and his Rasool ﷺ for that full period. He has also been spiritually training himself and others. Yes, for more than half a century he has spent his life in teaching Fiqh it's principles, the Qur'aan-e-Kareem and Hadith. This great man has spent so much of his life, in working out the secrets of the Qur'aan and the deeper intricacies of Fiqh. How is it that today his well founded opinion is such that one and all callously considers it nonsensical?

Hadhrat Madani رحمه الله عليه

Now let us look at Hadhrat Ameerul-Hind Sayyid Husain Ahmed Madani رحمه الله عليه. In the year 1316 he graduated as an Alim. Since then he has continuously been teaching and benefiting the Ummat in academic as well as spiritual spheres.

For several years, he had spent his life in the company of his Elder and Mentor, Hadhrat Sheikhul-Hind Moulana Mahmoodul Hasan, from whom he had acquired great proficiency in Tasawwuf. Then also a large portion of his life was spent in the political struggle against the British Imperialists, and also for the good of India's muslim populace. In this regard, he had to spend a considerable number of years in jails, both inside India and overseas, i.e. on the island of Malta in the Mediterranean Sea.

Now I ask you, are these two personalities such that anyone can compete with them as far as their deep insight into Deen

is concerned? How can one like myself, find that courage, one whose opinion is of no consequence and who is a mere novice in their presence? My position is such that, when today I see the names of these personalities written on notices posted up everywhere, and what is written about them, I become filled with anger and surprise, asking myself, "What has happened to this world? What new trend is this that respect and honour for the saintly ones has completely disappeared from this world?"

If learned and educated ones should say something about them, it still can be understood. But what do we find? The critics are those, whose knowledge and expertise is limited to writing an article or two in some newspaper or other – and the language they use! They use such language, which is not even fit for their sub-ordinates. Seeing these things, I cannot but express my strongest surprise and disapproval.

One advice:

Take very careful note of this advice of mine, "Speak only, and pass judgment only on those things, about which you know all the pros and cons. It is only possible to make a decision between any two parties once you have thoroughly acquainted yourself with the arguments of both. However if you notice any aspect against the Shari'at, then do not give consideration to anyone, because anything contrary to Allaah and his Rasool ﷺ is completely unacceptable.

There are sometimes cases where different persons made different deductions, and reached different answers to questions, from the same verses or Ahadith. In such cases, the texts lend themselves to different interpretations, which mean that both sides are followers of the same text. In such cases it would be foolish, for any critic to jump to conclusions against any side. Here one should be very careful of accusing anyone of acting contrary to Shari' at, and I want to warn you most sternly, against attacking any Elder and against jumping to conclusions against them. Reach your conclusions

only after careful consideration of the facts, deep thought and meditation. Otherwise as far as possible avoid speaking against them in any way."

The judgment of Hadhrat Umar bin Abdul Aziz ؓ

What an excellent judgment Sayyidina Umar bin Abdul Aziz ؓ, the Umayyad Khalifa who is also called Umar the Second, passed in discussing the dissent and differences among the Sahabah ؓ ;

تلك دماء طهر الله ايدينا منها فلا نلوث ألسنا بها

'Allah has kept our hands clean from the blood that was shed there, so we do not smear our tongues with it'

It is possible that it may be said that those were the Sahabah ؓ. They were more honoured and exalted than us, so how can we compare others to them? To them I answer, yes, correct, but the speaker is none other than Umar bin Abdul Aziz ؓ. He is an eminent Tabi'e of high rank. And he refuses to indulge in attacking them. If he has not the right, how can we have it? (Al-e'tidaal)

If one wishes to familiarize himself with the way Hadhrat Sheikhul-Hadith رحمه الله عليه conducted himself with his Elders, contemporaries and students, one may read his autobiography 'Aap Beti'. Despite having differences with them in many issues, Hadhrat loved and honoured them. Likewise, if one wishes to know more about the principles of difference, one may study the book 'I'tidaal'.

Here we cite a few incidents as examples;

A Ustaad (teacher) of Mazahirul-Uloom and Hadhrat Sheikh رحمه الله عليه

One particular Ustaad was totally opposed to Hadhrat Sheikh رحمه الله عليه. He would speak ill of Hadhrat Sheikh رحمه الله

عليه before the guests as well. During Ramadhaan, when crowds of people from all over the world would be gathered by Hadhrat Sheikh رحمه الله عليه, imbibing the benefits of his company, this particular Ustaad would comment "'Urs' is being held here. In some places 'urs' is held for dead saints. Here urs is being held for a living Peer." He use to say other words also, of which Hadhrat Sheikh رحمه الله عليه was well aware of, but he did not retaliate at all. In fact, when Hadhrat used to return from Makka and Medina, he would first visit this Ustaad at his home, greet, and embrace him. Then, when departing to Medina, Hadhrat would again go to his house, meet and embrace him.

Hafiz Abdul Aziz Sahib reprimanding Hadhrat Sheikh رحمه الله عليه

Hadhrat Sheikh رحمه الله عليه attended the nikah of Hadhrat Moulana Sayyid Asad Madani's دامت برکاتہم daughter in Deoband, which was performed by Hafiz Abdul Aziz Sahib, Khalifah of Hadhrat Raipuri رحمه الله عليه. After the nikah, Hadhrat Sheikhul-Hadith رحمه الله عليه began throwing handfuls of dry dates to the people saying, "Watch your eyes and your spectacles." Hafiz Saheb became furious about this, and scolded Hadhrat in public, saying, "If Ulema behave in this manner, then what will the state be of the ordinary laymen." Hadhrat Sheikh رحمه الله عليه quietly listened to him until he finished, then said, "I have seen both ways being practiced by my Elders i.e. throwing and distributing the dates. I don't insist upon any one way. If only I had known that you would be displeased, I would not have chosen to throw the dates." Hafiz Saheb replied, "Where did you give me a chance to stop you? Immediately after the nikah you began throwing." Hadhrat Sheikh رحمه الله عليه remained silent.

Later, Hadhrat Moulana Fakhruddin Saheb رحمه الله عليه, Sheikhul-Hadith of Darul-Uloom Deoband asked Hadhrat Mufti Mahmood Saheb رحمه الله عليه, "Is there proof for throwing

the dates in this fashion?" Hadhrat answered, "Yes, there is a Hadith narrated in 'Baihaqi' to prove this."

Hadhrat Sheikh رحمه الله عليه writes of his habit.

"I always used to go to Khandla for one night, every six to eight months. There was always group alliances, and the normal family squabbles among the elders, due to elections. Every time I went there, we had to listen to the stories of who had a fight with whom and had to listen to both sides. However, my uncle and I had the habit of stopping by everyone's house for a minute or two, even if we only stayed over for one night. Most relatives would resent that we go to everybody, but never said so verbally. All they would say is, "You have come for such a short while, and yet you spend it in roaming about." Within themselves, they would become angry, notwithstanding the fact that they were in disagreement with one another, and yet we go around meeting them. By seeing my uncles (Ml Ilyas رحمه الله عليه) and my good character, they never had the courage to scold or reprimand us."

About eight months after the Mango story, I visited Khandla. According to my old custom, I was again doing the rounds of the houses. With me was my respected brother Master Mahmoodul Hasan Khandalwi. The two of us took a walk among the houses. When we came to the house of the person involved in the Mango story, and greeted him. He turned his face away from us without returning the greeting. When I extended my hands towards him to shake his hands, he pulled his hands back. Mahmood (my brother) on seeing this became so infuriated that his face became red. I sat besides him for a while, and then came away."

On the way back brother Mahmood said, "Unashamed, uncouth! And still you will continue to go to him?" I replied, "Yes, most certainly, I will come again. That was his deed, which he had done. I will come, and that will be my deed. We have been commanded in the Hadith;

صِلْ مَنْ قَطَعَكَ

'Associate yourself with him who cuts himself off from you.'
 I had many brushes with this same person, but it is Allaah's special grace, that despite an initial bad relationship with me, he later became very close to me. This person was perhaps older than myself, but in the end he insisted on being affiliated with me through Bay'at. Later we had a very close relationship. He always used to write letters and send people to me. On many occasions I would tell him, "My two saintly Elders Moulana Madani رَحْمَةُ اللهِ عَلَيْهِ and Moulana Raipuri رَحْمَةُ اللهِ عَلَيْهِ, are still alive. Furthermore, in political ideas Moulana Madani رَحْمَةُ اللهِ عَلَيْهِ is of your political views. Whomsoever of these two you should choose, I myself will take you to him for Bay'at." but he never agreed. He insisted on having Bay'at with me. Yes, whosoever initially had bad relations with me, the end result was a relationship of love and devotion." (Aap-beti vol. 3 pg. 234)

Watching one's Words and Actions

Hadhrat Sheikhul-Hadith نور الله مراده writes about himself, "This none entity, good for nothing, was of the habit, from the beginning of my teaching career in 1335 Hijri (1915) to appoint someone to watch over my actions. First it was Moulana Abdur-Rahman Saheb, former head tutor of Darul-Uloom Mazahirul-Uloom. Thereafter I stressed on my respected friend, Qari Sa'eed to check on my actions and sayings. May Allaah grant both of them reward in abundance. They used to always watch over me very closely."
 "In those days I used to be hard in reprimanding dignitaries like Ustaads (teachers) of the Madrasah, leaders and family members of my Hadhrat (Moulana Khalil Ahmed Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ) and the principal. This was for two reasons, firstly, this good for nothing, had the habit of becoming very angry at any wrong. Secondly, Moulana Abdur-Rahman Saheb, Qari Sa'eed, and other Elders used to encourage to me do so, reasoning that no one other than myself can do this. I used to become all the more swollen

headed by their comments, and give the guilty parties a tongue lashing."

Yes, it was also my habit, that if I was hard on anyone, then I would make up for it later. Some student's comments would fall on my ears, 'Sheikh hasn't made amends for a number of days, we now don't have money to buy tea.'

However, if any one of these two people whom I had appointed to check on me, would point out that a certain student was punished more than his offence, then I would make great effort in making up for it. Without hesitation I would ask the student for forgiveness. After their demise I had requested other friends to continue this duty, but they don't watch over me as these two had."

Hadhrat's habit with regard to his Writings

Hadhrat Sheikh رحمه الله عليه writes, "It was also the habit of this useless one that I would show the two (Hadhrat Moulana Abdur-Rahman رحمه الله عليه and Qari Sa'eed رحمه الله عليه) all my literary works, be it Arabic or Urdu, with great importance. They would open heartedly delete pages upon pages. I would then furnish proof from the Qur'aan and Hadith but their final reply would be, 'The contents is accurate, but the public would not be able to accept and practice upon it.' They would use the saying of the Jurists as a shield to exclude pages from my writings:

"هَذَا ثَمَّا يُعْلَمُ وَلَا يُفْتَى بِهِ"

'This is one of those things, which may be known but not passed as a Fatwa

Nowadays, I don't have the strength I used to have, nor does the practice of reading and writing remain. Nevertheless, whatever little is done, I present it to my friends for editing. During Ramadhaan and also in the Haramain Sharifain i.e. Makkah Mukarramah and Madinah Munawwarah I always make the du'a which the Leader of the two worlds ﷺ had

practically taught us. In Abu Dawood, Hadhrat Salman Farsi ؓ is reported to have said, "When Rasûlullâh ؐ used to become angry at anyone, he would tell him a few words in anger, but on one occasion Rasûlullâh ؐ mentioned in a Khutba. "Whoever I have abused, or cursed in anger, O Allaah, make this a means of mercy for them." An incident in regard to this is mentioned in Abu Dawood.

The object is that if one has to angrily say some harsh word to anyone, or trample his rights in any way, then firstly, he should try to make that person to forgive him. Secondly, he should make so much du'a for the person, that when he sees the rewards of the transgression and the result of the du'as, instead of complaining to Allaah, he would wish the other person had done more wrong towards him. (Aap Beti vol. 6 pg. 299)

Hadhrat Madani, Hadhrat Raipuri and Hadhrat Sheikh رحمہ اللہ

Whoever wishes to read in detail about the love, affection and attachment these three Elders had for each other, then he should page through 'Aap Beti'. Here we quote a portion of Hadhrat Madani's رحمۃ اللہ علیہ letter. Moulana Bayazeed Saheb Afriqi (Khalifa of Hadhrat Madani رحمۃ اللہ علیہ) sent a gift to Hadhrat. Hadhrat Madani رحمۃ اللہ علیہ responded thus, "Your sending this amount of cash on behalf of yourself and your eldest daughter A'isha Bibi is completely against reasoning and fairness. You know that my monthly salary is 480 rupees. No Ustaadh throughout India receives such a big salary. It is most unfortunate that I take such a big salary to teach Deen, especially Hadith."

Moulana Ahmed Ali Saheb, Muhaddith of Saharanpur, Moulana Gangohi Saheb, Shah Abdul Gani Saheb, Shah Muhammed Ishaq Saheb, Shah Abdul Aziz Saheb, Shah Wali-Ullaah Saheb رحمہم اللہ and other noble elders did not take

a wage to teach. In these times also, Hadhrat Moulana Abdul-Qadir Saheb Raipuri رَحْمَةُ اللهِ عَلَيْهِ and Moulana Muhammed Zakaria Saheb Sheikhul-Hadith Saharanpuri رَحْمَةُ اللهِ عَلَيْهِ do Deeni services but do not take a wage. I am such a worldly conscious person, concerned about his stomach, that I do Deeni services in exchange of worldly benefits. The original Mazhab of the Hanafis is that it is not correct to hire a person by giving him money in exchange of acts of worship. The latter Ulema have given permission for this out of necessity. On this basis I had written to you, that it is absolutely correct and appropriate to create a link with Hadhrat Raipuri رَحْمَةُ اللهِ عَلَيْهِ or Sheikhul-Hadith رَحْمَةُ اللهِ عَلَيْهِ. For you to send a gift to such a worldly minded person is totally incorrect. It is Fardh and Wajib to spend on your close relatives. Therefore, think, understand and practice. If it is not incorrect that you send me such a large portion of your income, then what is it? Whatever little I do for the guests is compulsory upon me. I am not doing anyone a favour, rather they are doing me a favour by accepting my dry, plain roti and they eat their sustenance on my dhastarkhan. Anyway you should not make this mistake in future. Beware! It is an even greater error to request others to send gifts."

"Whatever I had written in the other letter regarding Hadhrat Raipuri رَحْمَةُ اللهِ عَلَيْهِ you had understood it as anger (from my side), whereas this is contrary to reality. I say, taking an oath that I have nothing against Hadhrat Raipuri رَحْمَةُ اللهِ عَلَيْهِ and Hadhrat Sheikhul-Hadith رَحْمَةُ اللهِ عَلَيْهِ nor do I consider myself superior to them. I am certain and it is true, that they are far greater than I. They are pious and abstentious saints. They have discarded the world and are engaged in worshipping Allaah, - making Zikr, fikr and meditation etc. and following in the footsteps of the previous pious Elders. These two personalities are worthy and capable of guiding one on the path of the recognition of Allaah, and purification of the soul."

"People turn towards me merely out of good thoughts about me, but infact there is no reality in it. Yes, if Allaah Ta'ala

favours me, and with the good expectations of friends and through the blessings of the shoes of the Elders, then it is his grace. This is my only hope.

يَظُنُّ النَّاسُ بِي خَيْرًا وَإِنِّي لَشَرُّ النَّاسِ إِن لَّمْ يَغْفِرْ عَنِّي

‘People think good of me, whereas I am the worst of people if he doesn’t forgive me.’

“For you people to take such a useless as a guide, was and is a grave error. You should have taken one of those two personalities as your guide.

Nonetheless, it is suitable and advantageous to keep contact with them even now. This I am not writing incorrectly. I wish that you abandon mistakes. If you took bay’at at their hands, and had the good fortune of attending their courts on a continuous basis, then there was high hope that you would have benefited immensely. I am definitely not writing this in anger.”

In one letter Hadhrat Madani رحمه الله writes:

“You know that I earn about five hundred rupees a month for teaching Hadith. Can there be anything more worldly and full of greed than this? Those Elders who are engaged day and night in the service of Deen, and do not take any fee or wage like Hadhrat Moulana Raipuri رحمه الله and Hadhrat Sheikhul-Hadith رحمه الله (may Allaah Ta’ala allow their shade to last for a long period) and others like them are worthy of being served.”

Moulana Bayazeed Saheb دامت برکاته visited Hadhrat Raipuri رحمه الله in Raipur and stayed over as well. Thereafter, he felt that Hadhrat Madani رحمه الله did not approve of this, so he wrote to Hadhrat to excuse himself. Hadhrat Madani رحمه الله replied, “Your saying, “I committed a sin in Hadhrat’s court. I left Hadhrat and went to Raipur. Though, there to my heart was with Hadhrat. To recompense for this, I no longer write to him (Hadhrat Raipuri) nor do I have any

expectations (from that avenue). Hoping that you would pardon my sin", is most saddening.

Hadhrat Raipuri رحمه الله عليه is a great saint and our Elder. He is abstentious, one who recognizes and remembers Allaah Ta'ala. Allaah Ta'ala has granted him countless saintly qualities. I am nothing in front of him. How foolish and what a mistake it would be for one like me, who is a slave of the Dunya, who wastes away the day and night in neglectfulness, to have rivalry with him.

I should personally go and stay in his company and reform myself. I desire that you people keep contact with Moulana and strive to reform yourselves.

I did not entertain such a thought (of disapproval), nor should I. You are mistaken. He is a great personality and my Elder. Even if you go to a saint that I don't know of, to benefit, take bay'at at his hands and make an effort to reform yourself, I would be grateful and pleased.

You should definitely continue writing to Moulana and benefit from him, and receive his attention and pious du'as.

Was-salaam,

A shamed one to the Elders,

Husain Ahmed (May he be forgiven)

Presently residing at Tanda, Muhalla Alhadadpur, district, Faizabad 10th Ramadhaan.

Hadhrat Madani رحمه الله عليه and Moulana Muhammed Ilyas رحمه الله عليه

Hadhrat Aqdas Mufti Mehmood Sahib رحمه الله عليه mentioned, "Hadhrat Madani رحمه الله عليه was invited to deliver a lecture in one area. Another party of that area held a gathering on the same date and invited Hadhrat Moulana Ilyas Saheb رحمه الله عليه to give a talk. Both saints agreed to attend and neither of them knew that a separate gathering was to be held there on the same day. Hence, both the Elders set off (for the particular place) on the appointed day.

When Moulana Muhammed Ilyaas Saheb رَحْمَةُ اللَّهِ عَلَيْهِ arrived, he came to know that Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ was to give a talk in another part of town. He made the announcement that the Ijtimā was cancelled because Hadhrat Moulana Husain Ahmed Madani Sahib رَحْمَةُ اللَّهِ عَلَيْهِ is to give a lecture at such and such a venue. All brothers should attend Hadhrat Madani's lecture. Hadhrat Moulana Ilyaas Saheb رَحْمَةُ اللَّهِ عَلَيْهِ himself proceeded on foot with the crowd to participate in the other gathering.

On the other side, Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ arrived and came to know of the Ijtimā. He addressed his gathering and told them, "Because there is an Ijtimā today in another part of this town, wherein Moulana Muhammed Ilyaas Sahib رَحْمَةُ اللَّهِ عَلَيْهِ will be giving a bayaan, therefore this gathering is dismissed, all should participate in the Ijtimā." Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ himself set off with the people to attend the Ijtimā. Reaching the Ijtimā, they found that it had been cancelled. The people from the Ijtimā reached the Jalsa and found it to be cancelled also. Neither the Ijtimā took place nor was the Jalsa held. This is the divine words :

يُؤْتِرُونَ عَلَى أَنْفُسِهِمْ

They give preference to others over themselves

Hadhrat Madani رَحْمَةُ اللَّهِ عَلَيْهِ and Qari

Muhammed Tayyib Saheb رَحْمَةُ اللَّهِ عَلَيْهِ

These two Elders are addressed as Sheikhul-Islam and Hakeemul-Islam respectively. They also had many differences between them. Sheikhul-Islam was a supporter of the Congress Party and Hakeemul-Islam, the League. Besides this, they had plenty of differences with respect to the administration of the Madrasah. Despite this, their respect, honour and acknowledgement of one another's grand qualities is worth seeing.

In the introduction of the book 'Maktoobate Sheikhul-Islam', Hakeemul-Islam رحمه الله عليه writes about Hadhrat Madani رحمه الله عليه thus, "Hadhrat Aqdas Moulana Hafiz Hajee Sayyid Husain Ahmed, (May his shade be long lasting) Sheikhul-Hadith of Darul-Uloom Deoband, of laudable qualities, is one of the handful of pure souls. Without doubt, he is outstanding with regards to his special virtues and excellent qualities. He is not only an Alim, but also an Aarif Billaah and a Mujahid in the path of Allaah. His knowledge is full of recognition of Allaah, his actions full of striving and his character is that of a perfect Sufi. He has the grips of contradictory conditions and positions all at once. He is the Head tutor of an institute like Darul-Uloom Deoband, from which thousands of students graduate. And also, he is the president of Jamiatul-Ulema of India, and a political figure on whose side are thousands of Mujahideen. Simultaneously, in his khanqa, he remains engaged in guiding thousands of followers through zikr and mujahadah (striving). It was his comprehensive personality which quenched the thirst of people from different walks of life. His learned dignity, enthusiasm for striving and humility was a means of benefit to all. In every field, his determination was equal. He did not allow his enthusiasm in one field to dampen his spirits in another."

In short his untiring progress in diverse directions like Shari at, tariqat and politics is a practical master piece of his genius.

Hadhrat Thanwi's رحمه الله عليه Comments

"In our group, I have full confidence in the excellent thinking of Moulana Mufti Muhammed Kifayatullah Saheb رحمه الله عليه and Moulana Husain Ahmed Saheb's zeal to strive."

Once in the majlis of Hadhrat Thanwi رحمه الله عليه, one person mentioned that Hadhrat Thanwi did not strive like Hahdrat

Madani رحمه الله عليه. He remarked, "Bhai, from where should I bring such great determination as his."

Hadhrat Thanwi رحمه الله عليه once told me (Hadhrat Qari Tayyib Saheb رحمه الله عليه), "I am sure that Moulana Husain Ahmed Saheb رحمه الله عليه is sincere in his political endeavours. I only differ with him by proof. If the proof is broken then I would be prepared to work under him as a low ranking guard."

Fervour for action and manly determination

Nonetheless, it is an accepted fact that Hadhrat Madani رحمه الله عليه was granted the taufeeq of striving, the zeal to strive and manly determination in all the major branches of Deen. No doubt the youths would hang their heads in shame before his untiring toiling and striving with such ambition and enthusiasm despite his old age. It was as though the words 'comfort' and 'rest' were not part of his dictionary, or one might say, they are in his dictionary, but have no meaning or at least with regards to this world these words are meaningless.

In this day and age when such laziness and helplessness engulfs the Muslims, what else could we call this courage and determination to work, but a karamat (miracle)? If it may be referred to as istiqamat (steadfastness) then this is higher than karamat, which is a great favour in this day and age when there is a drought of real men.

Eighteen Years in the Haram of Madinah

Praising Hadhrat Madani رحمه الله عليه is not the subject matter of this book, nor can I encompass all his praiseworthy qualities. However my pen does not resist to write this great virtue of his as well, that immediately after graduating from Deoband, attaining the rank of

شاب نشاء في عبادة الله

'A youth who had spent his youth in the worship of Allaah'

Hadhrat Madani رحمه الله went to Madina Munawwara and spent the next eighteen years of his life in the proximity of Nabi-e-Akram ﷺ, teaching Qur'an and Hadith in the Haram and benefiting thousands of Ulema and non Ulema from the East and West, Saudi Arabia, Syria, Egypt, Iraq, Turkey etc.

Sacrifices for the Movement of Freedom

Together with his knowledge and enthusiasm to strive for the freedom of India, Hadhrat Madani رحمه الله upheld the honour of the Ulema in the political circles. The sacrifices he had made for the freedom of the country and Deen will never be wiped out from the pages of history. Generally, politicians are not precautions and are free minded and reckless. But on the political stage, Hadhrat was as steadfast upon the Deen as an Ustaad in his classroom. It was as though the stage was another platform to propagate the lessons of the Qur'aan and Hadith, having the same special effects and blessings.

Despite being in the political field in which a person could easily slip-up, Hadhrat was such that his political valour was also a lesson in good character. He would strive to carry out every service, every step and action of his was full of sincerity. Giving preference to others, not seeking any post, nor desiring name and fame, nor the slightest inclination for wealth, nor the desire for power, was his motto. He layed down his life for the freedom of India and the removal of the British. There was no doubt that every action of his was full of sincerity.

At all times Hadhrat's efforts and zeal was the same, whether he was congratulated and presented with accolades, or when his foes opposed and defamed him. This all was solely, because he strove and worked for the sake of Allaah.

ان اجرى الا على رب العلمين .

'My reward is only from the Lords of the Worlds.'

Some qualities of Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ

People have entertained differing opinions regarding Hadhrat Madani رَحْمَةُ اللهِ عَلَيْهِ, but no one could argue the fact that Hadhrat was sincere in his opinion, true in his sentiments, determined in his efforts, and an embodiment of good character.

People who have a moderate temperament, may take offence at his extreme views, but I would definitely say, "Those saints and Elders, who have been appointed to carry out a task from the side of Allaah, are imbued with such qualities which are necessary for that particular service. As though involuntarily and unknowingly they are drawn and led by this quality, in all aspects of their lives. Therefore, although apparently his nature seems to be of wielding power, but in reality, it is the will of Allaah Ta'ala that he uses such personalities to accomplish his work.

Hadhrat Madani's رَحْمَةُ اللهِ عَلَيْهِ, letter to Moulana

Qari Muhammed Tayyib Saheb رَحْمَةُ اللهِ عَلَيْهِ

I am a lowly servant and good for nothing. But I am a well-wisher to you people, especially to the family of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ, but in myself I am uncouth, a beggar, useless, a slave and foolish. It is my desire that the descendants of Hadhrat stick to the path that Hadhrat was upon, the path upon which he led strayed ones like us. I become greatly distressed when I see any of his descendants far from that path. And because I am not in the position to do anything about it I keep my distance from them. Then because of my engagements in various activities, there is a rumour that I keep away from them, and this is not true. Never did this thought occur to me, nor the thought (may Allaah forbid) that any harm should reach the Qasmi family.

Any way, adopt such a manner in this gathering and also in the future which will be beneficial to the Darul-Uloom and to Islam. Do not ever give preference to any person, especially to the benefit of Husain Ahmed. The Darul-Uloom is not dependant on Husain Ahmed. There are Ulema and pious people in your Jamaat, devoted to the noble predecessors who are a thousand times better than Husain Ahmed. If Allaah Ta'ala wishes then he takes work from a twig and a mountain is left aside.

Hadhrat Moulana Fakhrul-Hasan Sahib رَحْمَةُ اللهِ عَلَيْهِ and Moulana Abdul Ahad Sahib رَحْمَةُ اللهِ عَلَيْهِ were the most intelligent students of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ. Moulana Ahmed Sahib Amrohwi رَحْمَةُ اللهِ عَلَيْهِ was slightly less intelligent, but Hadhrat paid more attention to him. Our Master, Hadhrat Sheikhul-Hind رَحْمَةُ اللهِ عَلَيْهِ was considered to be the weakest of them all, yet the work, which Allaah Ta'ala had taken from him, was not and could not be achieved by any of the others. Today, the favours of Hadhrat Nanotwi رَحْمَةُ اللهِ عَلَيْهِ are flowing throughout the world by means of the Mahmoodi canals (Hadhrat Sheikhul-Hind رَحْمَةُ اللهِ عَلَيْهِ).

From amongst the students of Hadhrat Shah Abdul-Aziz رَحْمَةُ اللهِ عَلَيْهِ, Shah Muhammed Ishaq Sahib was regarded to be the dullest, yet the blessings and knowledge of the Waliullah family spread through him. Great and famous Ulema and intelligent people were left on the other side. So if Allaah wishes to spread the benefits and knowledge of Darul-Uloom, then he will take work from such a twig, that people would not even have thought about.

Husain Ahmed's livelihood is not dependant on Darul-Uloom.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

'There is no creature on the earth except that its sustenance is upon Allaah Ta'ala.'

Based on this, Allaah will provide from somewhere or the other. Therefore, if there is any objection to my conditions of employment or my beliefs or actions, then you and the committee members should consider the benefits to Darul-Uloom and Deen in your decision.

I cannot leave that which has reached me from my Elders nor will I, except if Allaah wills. Besides this, whatever I would feel to be of advantage, I would make it known to you. To force others upon my opinion is not my work and never was.

It was not the decree of Allaah Ta'ala that I attend the meeting in Shawwal and outwardly also, it seems as though there is no hope that I would attend. May Allaah Ta'ala assist you people and grant you the taufeeq to please Him. Wassalam.

A disgrace to the Elders, Husain Ahmed غفر له In the above letter Hadhrat رحمۃ اللہ علیہ also writes, "Perhaps, because of my rudeness, you may have thought that I wish to enforce my view and be in a commanding position but never did I think myself to be any more than an advisor. Sometimes, I have bowed my head to your opinions although they were against mine."

In another letter he writes:

"We should plan well and adopt the wisdom of truth to revive the blessings of the pious Elders. We useless, disgraced ones have served with you according to our capacity and Insha-Allaah will continue to do so.

واللہ ینہدینا وایاکم لما یحبہ ویرضاه آمین - والسلام

'May Allaah guide us and you to do those actions He loves and is pleased with.' Ameen

Wassalaam

A shame to the Elders, Husain Ahmed غفر له

Hadhrat Faqeehul-Ummat رحة الله عليه

My Sheikh and guide, Hadhrat Aqdas Mufti Mahmood Sahib رحة الله عليه, amongst other perfect qualities, was a true successor of the previous saints. In this aspect of character, Hadhrat's entire life was studded with incidents relating to this topic, but since this booklet does not allow room for details, just a few incidents are cited here as examples.

A story of Tolerance

A request came from Bheyundi to Hadhrat Hakeemul-Islam Qari Muhammed Tayyib Sahib رحة الله عليه (principal of Darul-Uloom Deoband), to send experts from Darul-Uloom to debate there, since they had already organized a debate. Hadhrat Qari Sahib رحة الله عليه appointed a certain Alim and Hadhrat Mufti Sahib رحة الله عليه

Hadhrat Mufti Sahib رحة الله عليه had already gone to Saharanpur, as was his habit on Thursdays. He was expected to return after Jum'ah, but Hadhrat Hakeemul-Islam sent a person to call Hadhrat Mufti Sahib from Saharanpur. The first leg of the journey from Deoband to Delhi was arranged by car, and from Delhi, by train. Hadhrat Mufti Sahib arrived to board the car. When Hadhrat's Khadim, Moulana Mufti Suleiman Qasim Sahib came forward to get into the car. The Alim scolded Mufti Suleiman Sahib very loudly, saying, "You are squeezing in like this. Don't you see whether there is place or not?" The on-lookers felt very hurt at this, but Hadhrat Mahmood Sahib's tolerance was worth seeing. Not a word did he utter, nor any effect was seen on his face. He quietly told his khadim, Moulana Suleiman Qasim Sahib, "Come to Delhi by bus." Hence, Hadhrat undertook the entire journey pleasantly and with good spirits. When he returned, respected Moulana Hafiz Muhammed Tayyib Sahib رحة الله عليه, Khalifa of Hadhrat Sheikhu-Islam, enquired, "Hadhrat did not mention anything? Hadhrat should have mentioned something. How would he (Alim) be reformed? What a bad character he

portrayed." Hadhrat's amazing reply was, "When departing, I made an intention of my own reformation, so what could I say? Furthermore, should I display a bad character to reform him.

A story of Harun-ur-Rashid

Hadhrat then mentioned an anecdote, "Since Harun-ur-Rashid was soft natured, his servants had become bold against him. One night, Harun-ur-Rashid awoke for some need. He called out to a servant. Although he was awake, he pretended as though he was asleep, and despite calling out to him a number of times, he continued lying on his bed, saying, "execute those servants, there is no peace during the day, nor the night. They keep on troubling like this." Harun-ur-Rashid remained quite. The ministers came to know about this, so in the morning, one of them addressed Harun-ur-Rashid, "Hadhrat does not say anything to the servants, the result being that they have become so bold and ill-mannered." They wished that the servants be punished. Harun-ur-Rashid replied, "Should I show bad character to mend their character."

Travel to Foreign Countries, then staying in Mazahir-ul-Uloom

When the trouble broke out in Darul-Uloom Deoband, Hadhrat left on a tour of foreign countries. On one side, Hadhrat had this great grief, but on the other side, he exercised precaution from saying anything in response to another person's comments, which may be against any of the parties involved.

Hadhrat spent approximately seven months out of India, due to this restlessness. On his return, Hadhrat Qutbul-Aktab, Sheikhul-Hadith رحمه الله، addressed Mufti Sahib saying, "Mustijee! How long are you going to wonder about like this? Sit in one place and work." Hadhrat Sheikhul-Hadith said, "Work right here in Mazahir-ul-Uloom." Hadhrat Mufti

Sahib replied, "Very well." Hadhrat then stayed in Saharanpur and began work there. Just as it was his habit to go from Deoband to Saharanpur on Thursdays, upon the insistence of certain Ulema of Darul-Uloom Deoband. Hadhrat now started going to Chatta Masjid, Deoband from Saharanpur on Thursdays and used to return after Jum'ah the next day. In all this time Hadhrat did not utter a single word about the differences. When members of one group would come to meet Hadhrat, he would receive them with cheerfulness, and when members of the other group would come, he would meet them with the same cheerfulness. If Hadhrat would meet Hadhrat Moulana Sayyid As' ad Madani مد ظله or Moulana Sayyid Arshad Madani مد ظله, he would also, sometime or the other go to the house of Moulana Muhammed Saalim Sahib مد ظله, son of Hadhrat Hakeemul-Islam رحمة الله عليه to visit.

Meeting with Moulana Muhammed Saalim Sahib مد ظله

Once, Hadhrat Mufti Mahmood Sahib رحمة الله عليه came to know that Moulana Saalim Sahib was traveling on the same train that he was in, although in a far away coach. When Hadhrat رحمة الله عليه alighted at a station, he went to meet Moulana Saalim Sahib supporting himself on the shoulders of Moulana Ebrahim Sahib دامت برکاته, through the crowds on the platform, despite his extreme feebleness.

Hadhrat's response to the dispute of Mazahir-ul-Uloom

When the dispute took place in Mazahir-ul-Uloom, Hadhrat left India and again stayed in foreign countries for about 7-8 months. When he returned, he stayed at Deoband instead of going to Mazahir-ul-Uloom. Hadhrat رحمة الله عليه clearly stated his view with regards to the registration of the Madrasah, but did not take any part in the dispute thereafter. When

some people insisted that Hadhrat participate, he replied, "I don't have the power to roll up my sleeves, wear a loincloth and plunge into the arena. If on one side is Moulana Muhammed Talha Sahib, the son of my Ustaad and Sheikh, Hadhrat Sheikhul-Hadith رحمه الله عليه, and for me to respect him is necessary. On the other side is Moulana Mufti Muzaffar Husain Sahib رحمه الله عليه, son of my Ustaad Moulana Mufti Sa'eed Ahmed Sahib رحمه الله عليه, therefore, to respect him is also my duty. Similarly, Moulana Muhammedullaah Sahib رحمه الله عليه, is the son of my Ustaad Moulana Asadullaah Sahib رحمه الله عليه. Who should I stand up against?"

Despite all this precaution, some people, because of their distrust, did not leave Hadhrat alone. They slandered him and defamed him in many ways, but Hadhrat practiced complete tolerance and patience. Not a sentence was heard from Hadhrat against those who had passed fatwa's implicating him. When people used to ask Hadhrat, then besides clearing up the accusations made against him, he would not say anything further. There was also no change in his behavior towards the different parties.

Honouring those who had passed a fatwa against him

When an Alim who had passed a fatwa against Hadhrat, came to meet him, Hadhrat stood up, embraced him, made him sit close to him and spoke to him with love and affection, finding out about his family, the Madrasah and the Ustaads. Hadhrat did not mention anything about the fatwa. The Alim himself brought out the topic, and said, "I was forced to write it" and he also presented an excuse and sought forgiveness. Hadhrat said, "From my side, everything is forgiven. However, the mistake should be publicized.

التوبة مثل الحوبة

'Taubah should be according to the extent of the error.'

“Yes, from my side you are forgiven. On the Day of Qiyamat, I will not hold you responsible.”

What better example of good character can there be than this? Nonetheless, Hadhrat also made the mas'ala known to him after he had brought the topic up. Thereafter the Alim used to visit Hadhrat often. Hadhrat used to speak to him, but he never asked him what had he done about the fatwa. When Hadhrat رحمه الله عليه used to visit Saharanpur, then just as he would meet with Moulana Muhammed Talha Sahib, and Sheikhul-Hadith Moulana Muhammed Yunus Sahib, he would also meet with Moulana Muzaffar Husain Sahib, Moulana Abdul-Malik Sahib and Moulana Muhammed Waqar Sahib مد ظلهم العالی

Visiting Mufti Muzaffar Husain Sahib مد ظلہ

When Hadhrat was informed that Mufti Muzaffar Husain Sahib was sick, he immediately went to Saharanpur to visit him, forgetting his own sickness and weakness. In the interim when he met Moulana Muhammed Talha Sahib, he told him that he had come to visit Mufti Muzaffar Husain Sahib, because he had heard that he was sick.

Respect for Moulana Anzar Shah Kashmiri

مد ظلہ

Some people from Kashmir had come to visit Hadhrat Mufti Sahib. On this stay they also visited Hadhrat Anzar Shah Sahib, Sheikhul-Hadith of Darul-Uloom Waqf. Hadhrat Moulana invited them to have meals with him. They insisted that he accompany them to Hadhrat Mufti Sahib, and invite him too, otherwise they would not accept his invitation. Moulana Anzar Shah Sahib accompanied them to Chatta Masjid. When Hadhrat Mufti Sahib was informed of Hadhrat Shah Sahib's coming, he came out of his residence to the courtyard of Chatta Masjid and met with Shah Sahib making musafahah with him and embracing him. Hadhrat took him

by the hand to his room and seated him on Hadhrat's bed. Tea and sweetmeats were presented, but Hadhrat Shah Sahib did not partake of it, excusing himself saying that he did not have the desire to eat. He also presented an excuse for not inviting Hadhrat saying, "I have seen you after a very long time. You have become very weak. It will be an inconvenience to you if I have to invite you to my house. Therefore I do not have the courage to do so."

Hadhrat Mufti Sahib رحمۃ اللہ علیہ and Hadhrat Mufti Nizam-ud-Deen Sahib دامت برکاتہ

Mufti Nizaam-ud-Deen Sahib دامت برکاتہ, the head of the Fatawa department of Darul-Uloom Deoband had differences with Hadhrat in some masa'il from the very beginning, but in spite of this, there was not the slightest change in their respect for each other. After Hadhrat Mufti Mahdi Hasan رحمۃ اللہ علیہ, the Shura committee of Darul-Uloom Deoband had appointed Hadhrat Mufti Mahmood Sahib رحمۃ اللہ علیہ as the head of the department of Fatawa. Hadhrat however handed over this position to Hadhrat Nizam-ud-Deen Sahib, who had at first turned it down, saying, "When the committee had appointed you, then how can I accept?" Hadhrat said, "If you don't accept, then I would leave Darul-Uloom and go away." Hadhrat Nizam-ud-Deen was forced to accept the post. Thus, Hadhrat thereafter worked under Mufti Nizam-ud-Deen Sahib and in every way showed that he was the sub-ordinate. Hadhrat Mufti Nizam-ud-Deen Sahib spoke about Hadhrat Mufti Sahib in this manner, "Hadhrat Mufti Sahib's jolly character and humor has put a veil over his saintliness."

Hadhrat Mufti Sahib رحمۃ اللہ علیہ and Moulana Muhammed Maseehullaah رحمۃ اللہ علیہ

Hadhrat Moulana Shah Muhammed Maseehullaah رحمۃ اللہ علیہ Khalifa of Hadhrat Hakeemul-Ummat was a companion of Hadhrat Mufti Sahib رحمۃ اللہ علیہ in his student days. They

used to often eat together. However, they were not classmates since Hadhrat Mufti Sahib رحمۃ اللہ علیہ, was one or two years ahead. Generally, a person would be very casual with his friend, no matter how great a Buzrug (saint) he may become. But the respect these two Buzrugs had for each other is truly enviable.

During their student days, they were quiet casual with each other, but as soon as Hadhrat Thanwi رحمۃ اللہ علیہ, had given Khilafat to Hadhratji, Moulana Maseehullaah Sahib رحمۃ اللہ علیہ, Hadhrat Mufti Sahib began honouring him, and abandoned the casualness.

After completion, Moulana Maseehullaah رحمۃ اللہ علیہ, began leaving for Thanabowan. Hadhrat Mufti Saheb رحمۃ اللہ علیہ, carried the bedding of Moulana Maseehullaah Saheb رحمۃ اللہ علیہ, walking and reached Thanabowan. Someone has beautifully stated:

'In the veil of helplessness is hidden the height of your perfection

In humility is hidden your high position'

It was almost impossible for Hadhrat Faqeehul-Ummat رحمۃ اللہ علیہ, not to meet Hadhrat Moulana Maseehul-Ummat رحمۃ اللہ علیہ, whenever he was passing Jalalabad, even if it was for a few minutes only. Once Faqeehul-Ummat رحمۃ اللہ علیہ, returned from a long journey, which he had undertaken for an eye operation, which had previously been done in London. Due to some complications, Hadhrat had to stay in Calcutta for about three months, during which he had two further operations. He had become very weak, but this did not cause him to waive in his ma'mulat (routine). Anyway, on his return, Hadhrat made another journey by bus to Jinjanah to visit his daughter and other close relatives. Jalalabad was on the way.

The bus stopped near the Madrasah enroute from Nanotah and there are no rickshaw's available here. From the bus stop to Hadhrat Maseehullaah's residence is a little distance. This humble servant (Mufti Farouk Sahib دامت برکاتہ) told the special khadim of Hadhrat رحمۃ اللہ علیہ, Moulana Ebrahim Sahib دامت برکاتہ, "Rickshaw's are not available from here. We may get off at the bus rank where we will be able to get a rickshaw. This will be much easier." Hadhrat رحمۃ اللہ علیہ heard me saying. He asked Moulana Ebrahim Sahib, "What was the matter?" Moulana informed Hadhrat رحمۃ اللہ علیہ. Hadhrat Faqeehul-Ummat replied, "No bhai, we will get off right here, we should also walk a little when going to the Buzrugs. Infact, we should have walked from Deoband. If we were not able to do that, then shouldn't we walk from here?"

I was shocked, was this a devoted, sincere mureed going to visit his Sheikh, or going to meet his companion?

'In the veil of helplessness, is the height of your perfection concealed.

In humility is your high position concealed.'

We don't even contemplate such etiquettes when visiting our Sheikhs, let alone our friends. Our condition is such that we worship our desires, our own motives and we desire fame. And regarding our rivals, political oppositions and general conditions, they are filled with animosity and mistrust. To understand the salient and scrupulous actions of these saintly personalities is difficult to fathom. We cannot attain unless and until we do not annihilate our base desires, lust for fame and glory, and exert ourselves purely for the pleasure of Allaah Ta'ala. However, such choice behavior is rarely found in the world today. This was the respect Hadhrat Faqeehul-Ummat رحمۃ اللہ علیہ had shown.

Now let us look at the other side, Hadhrat Maseehul-Ummat رحمۃ اللہ علیہ was informed of Hadhrat's arrival. He immediately stood up and came outside to meet Hadhrat رحمۃ اللہ علیہ, who

had already reached there. He then embraced Hadhrat, kissed his hands, took Hadhrat by the hand and led him into the house, and requested Hadhrat to sit on his bed. Thereafter, a very in-formal conversation followed. When Hadhrat was departing, Hadhrat Maseehul-Ummat came out to bid him farewell.

On one occasion Hadhrat Faqeehul-Ummat visited Jalalabad, again there was this same mutual love and respect for each other. Hadhrat Maseehul-Ummat enquired about many masa'il. He showed Hadhrat his wudhu' khana, bathroom etc, asking masa'il pertaining to cleanliness. He also found out about salaam and reply to salaam.

Once, this humble servant (Mufti Farouq Sahib) went to Jalalabad, to visit Hadhrat Maseehul-Ummat. I still gain pleasure from the manner in which he had enquired about Hadhrat Faqeehul-Ummat. The words are more or less like this, "How is our respected and honourable Mufti Sahib?" He repeated this thrice in a most loving and warm manner. Hadhrat Faqeehul-Ummat رحمه الله عليه and Hadhrat Maseehul-Ummat رحمه الله عليه also had differences in certain masa'il. For example, in the mas'ala of Shura and administration, Hadhrat Moulana Maseehullaah Sahib رحمه الله عليه had published a kitaab by the name of 'Ihtimaam and Shura'. A book of Hadhrat Mufti Mahmood Sahib رحمه الله عليه was also published on the same topic, by the name 'Shura and Ihtimaam' which had a totally different view. This mas'ala became the subject of discussion throughout the country, but did not change the affection and respect these two saintly personalities had for each other.

Beautiful conduct toward a subordinate Ustaad

In Kanpur, Hadhrat Mufti Sahib نور الله مرقدہ was the Head Ustaad, Head Mufti and Sheikhul-Hadith. One of the

Ustaads teaching in the Madrasah who had poor teaching abilities, used to speak ill of Hadhrat Mufti Mahmood Sahib رحمۃ اللہ علیہ and the principal during lessons.

He was an elderly ustad. He was in the habit of using vulgar language, and used to keep ties with the public. He was jealous and envious of Hadhrat Mufti Sahib's popularity and acceptance. But Hadhrat maintained an attitude of forbearance and never reprimanded him, instead Hadhrat used to teach that Ustad's kitaabs (subjects), more so that the students do not miss out and are not deprived. Hadhrat would give him a kitaab or two to teach, and he would retort, "Someone may object to this." Hadhrat replied, "Who would? I would have, but it is I who is doing this, i.e. giving you only one or two kitaabs to teach with a full salary."

Despite all this he did not stop from his actions so Hadhrat stopped him completely from teaching, but continued giving him his salary for one full year from his side.

When he wrote to Hadhrat demanding an explanation for suspending his teaching, Hadhrat replied, "You have deprived the students from your good and I wish that they are also saved from your evil."

Good behavior towards a contemporary rival Ustad.

Through the insistence of Hadhrat Moulana Fakhruddeen Sahib رحمۃ اللہ علیہ, the Sheikhul-Hadith of Darul-Uloom Deoband, Hadhrat Mufti Mahmood Sahib accepted to teach Bukhari Shareef. A certain teacher who had the desire to teach Bukhari began harassing Hadhrat greatly. He would instigate the students to make objections and ask unnecessary questions which they would rain down upon Hadhrat when he was teaching, thereby disrupting the lesson from continuing normally and causing harm to the other students. Hadhrat was well aware of his movements.

When this Ustaad did not achieve his objective (in deterring Hadhrat and removing him), thus he then resorted to sihr (witchcraft). As a result, Hadhrat developed a bout of uncontrollable hiccups. He also tried other schemes to hamper Hadhrat but Hadhrat did not mention a word through all of this. If Hadhrat met him on the road, then Hadhrat would greet him with salaam and shake hands. If any person mentioned anything about him then Hadhrat would becken to be quite saying, "He is my elder."

Retracting Fatwas

Hadhrat Mufti Mahmood Sahib نور الله مرقدہ never persisted on his own views. He would write fatwas and show them to others to check and examine. He would not even feel it against his dignity to show students his fatawa for scrutiny. If the fatwa was an important one, then he would give it to various Ulema and Mufti's saying, "If there is any mistake then let me know." If any person had any suggestion he would gladly listen to it, and if anyone made a valid and accurate objection against part of or an entire fatwa, Hadhrat would immediately accept it and most happily correct his fatwa.

Pardon without being asked for pardon

One person had committed a great error and caused harm to Hadhrat. He immediately forgave him. That person requested Hadhrat a few times to pardon him for the inconvenience and trouble he had caused. Hadhrat replied, "All is forgiven. There is no room for ill feelings by me that I keep it in my heart. In fact, forgiveness is granted even without asking."

A stern word, then Du'a

Once, a scribe had delayed the writing of 'Fatawa Mahmoodia' for a considerable time whilst he continued to make promise upon promise, which he did not fulfill. This caused Hadhrat great pain. When Hadhrat visited Meerut he

met the scribe. Hadhrat uttered a stern word to the scribe. Thereafter Hadhrat returned to Deoband.

When this humble servant (Mufti Farooq Sahib دامت برکاته) visited Deoband, Hadhrat said, "From Meerut to Deoband I made du'a for the writer in lieu of that word which I mentioned to him."

Welfare towards rivals and antagonists

Hadhrat not only refrained from taking revenge of those who had done wrong to him and caused discomfort to him, but he also immediately forgave them; made du'a for them and even took care of them by giving them his valuable advices. This fact was witnessed by all and sundry.

Indeed, this is a great and lofty spiritual rank, which Allaah Ta'ala bestows to his closest bondsmen. After the Ambiya عليهم السلام it is the 'Siddiqueen' who enjoy a share of this position.

ایں سعادت بروزباتو نیست تانہ بخشہ خدای بخشندہ

Hadhrat used to mention incidents of many saints, related to this aspect of Tasawwuf, from which it is understood that Hadhrat also wished for those who are linked to him to adopt the same conduct. Perhaps a higher spiritual rank than just personally not harboring any ill feelings against one who has harmed you, is that you do not even tolerate any of your own people to have any ill feelings against that person.

During the days of turmoil in Mazahirul-Uloom one person was greatly involved in speaking ill of Hadhrat and other Elders. On one occasion, when he had publicly uttered such undesirable and inappropriate words, a close khadim (attendant) of Hadhrat who was present felt very hurt and developed a dislike for that person.

When Hadhrat Mufti Mahmood Sahib رحمہ اللہ met this khadim, he said to him, "I focused my attention towards

your heart but found it tied into a knot.” Hadhrat in other words, notified him that he should not even have ill feelings for that person as well, since this was a cause of being deprived of blessings and an obstruction to spiritual progress. What an open and clear heart and what high spirits Hadhrat had. I once read a poem:

ہر کہ ملایار نبود ایند اور ایار بود ہر کہ نارار نیچر دایہ راحتش بسیار باد
ہر کہ در راہ منم خار نہد از دشمنی ہر گلے کنز باغ عرش بشگفت گلزار باد

‘He who is not our friend, May Allaah send on him his showers of friendship

He who caused grief to us, may he have comfort in abundance

He who strews thorns on our path out of enmity

May the garden of his life be full of blooming flowers.’

At that time I (the author) had only thought of it as mere poetry, having no link with reality but examining Hadhrat’s life, I realized that there are people befitting such poems.

The character and manner of these personalities were the personifications of the Hadith;

صَلِّ مَنْ قَطَعَكَ وَاعْفُ عَمَّنْ ظَلَمَكَ وَ احْسِنْ اِلَى مَنْ اَسَاكَ

‘Join relations with those who sever relations with you and pardon those who wrong you and do good to those who do evil towards you.’

To deliver a moving speech and an elegant explanation of a Hadith from a stage is easy, but it is only these lofty personalities who produce the practical explanation.

اُولٰٓئِكَ اَبَاۤئِي فَبِجَنَّتِي بِمِثْلِهِمْ اِذَا جَمَعْنَا يَا جَرِيرُ الْمَجَامِعُ

‘These are my forefathers so bring forth a match to them
O Jareer, when the gatherings of boasting gather us.’

How beautifully another poet puts it across:

خدا یاد آئے جن کو دیکھ کر وہ نور کے چلہ
نبوت کے یہ وارث ہیں یہی ہیں ظلِ رحمانی
یہی ہیں جن کے سونے کو فضیلت ہے عبادت پر
انہیں کے اتقاء پر ناز کرتی ہے مسلمانی
ان ہی کی شان کو زیبا نبوت کی وراثت ہے
ان ہی کا کام ہے دینی مراسم کی نگہبانی
رہیں دنیا میں اور دنیا سے بالکل بے تعلق ہوں
بھریں دریا میں اور ہر گونہ کپڑوں کو لگے پانی
اگر خلوت میں بیٹھے ہوں تو جلوت کا مزہ آئے
اور انہیں اپنی جلوت میں تو ساکت ہو بخدا می

'When these figures of light are seen, one remembers Allaah
These are the inheritors of the Prophets, these are shades of
Rahmaan
These are the ones whose sleep has virtue over Ibadat
It is their piety that muslims are proud of
The inheritance of the Prophet, their position is deserving of
It is their work to take care of the various branches of the
Millat
They stay in the Dunya but ties with it they completely sever
They move about in the river but water does not touch their
clothes
When they sit in seclusion then of being in public they get
enjoyment
And when they come into public their eloquence remains
silent.'
May Allaah Ta'ala through his grace, grant us a small
portion of these saint's qualities and character. Ameen.

Excellent conduct towards a potential enemy

Mufti Zaheerul-Islam Sahib دامت برکاتہ relates an incident during the days when he was a student in Kanpur, 'One man had built up such a grievance regarding some personal matters against Hadhrat, that he began antagonizing Hadhrat openly and left no stone unturned in his antagonism. He even went to the extent of making another person feel disillusioned towards Hadhrat and convinced him to murder Hadhrat Mufti Mahmood Sahib رحمہ اللہ. He then announced the night he would carry out his dastardly act. Normally Hadhrat's door would be closed at night, but on this particular night Hadhrat left it open. A khadim wished to close the door. Hadhrat said, "Tonight is the night to leave it open." What great tawakkul and reliance upon Allaah Ta'ala that there was not even a shadow of fear. Some students who were aware of the situation volunteered to stand guard, but Hadhrat did not allow them to do so. The students were furious with the person who had made the threat, but Hadhrat strongly stopped them from taking revenge or saying anything harsh to him. Through Allaah's grace and help he did not get the courage to even make his way to Hadhrat's room to carry out his evil intention. Once, he had put up posters and bills in several places with objections and false accusations and baseless suspicions against Hadhrat. The attendants of Hadhrat intended to answer them but he stopped them.

Hadhrat on the other hand would personally go to his home, meet him and find out his condition. He would also include him in meshweras (consultations). Hadhrat would take him to the Elders of Deoband, Saharanpur, and Raipur and pay for his traveling expenses. Hadhrat assisted him in every way he could. When he was in financial difficulty, Hadhrat arranged for him to open a business. For this, Hadhrat bore a great financial burden. In short, Hadhrat treated him like a close friend. This sublime and beautiful character melted

away his enmity and created in its place such deep love and affection that he would even sacrifice his life for Hadhrat.

This incident is an example of the countless stories in Hadhrat's life, wherein he had portrayed such noble attributes. For the sake of brevity, we suffice with this incident.

The Darul-Uloom Deoband Case

If one ponders over the main aspects of the Darul-Uloom Deoband dispute, which resulted in a great hue and cry, and split in the Ummah, one would realize that this problem was not as major as it became. According to this humble servant (Mufti Farooq Sahib دامت برکاته) the cause of the dispute was as follows:

On one side, Hadhrat Hakeemul-Islam Moulana Qari Muhammed Tayyib Sahib رحمۃ اللہ علیہ, principal of the Darul-Uloom wanted to appoint his own son, the respected Moulana Muhammed Saalim Sahib دامت برکاته, as vice-principal. Hadhrat Hakeemul-Islam saw it as a benefit to the Darul-Uloom, because he had accompanied his father, Hadhrat Hakeemul-Islam on most of his journeys and had gained great experience, recognition in and outside the country, and proficiency in speech. Furthermore, nobility and grand qualities were hereditary in him. Hadhrat had seen harm plaguing the Darul-Uloom if Moulana Saalim Sahib was not appointed as Muhtamim, therefore, he had insisted on this view.

On the other side, the committee members of the Darul-Uloom feared nepotism that such an appointment may just result in this position being continuously handed over from father to son, even though the son may be capable of running the affairs of the Darul-Uloom. There was also fear that this may lead to the Darul-Uloom being taken as family property and inheritance, and this was apparently disadvantageous to

the Darul-Uloom. Together with this, there were some other aspects which the committee members had against Moulana Saalim Sahib دامت برکاته, therefore, they were adamant on not appointing him as vice-principal.

In this case, each party was correct in persisting upon its own view. If the matter was restricted to this extent then there was no harm, but it was not so. Some lowly individuals took the matter beyond bounds, and did not consider the etiquettes of differences of opinion. The dispute took such a bad turn that it cannot be described, nor is there need to do so.

The dispute of Mazahirul-Uloom Saharanpur.

Evidently, the main cause of the dispute of Mazahirul-Uloom, Saharanpur was that the patrons of the Madrasah felt it necessary to register the Shura committee. Infact, Hadhrat Sheikhul-Hadith رحمۃ اللہ علیہ and Hadhrat Asadullaah Sahib رحمۃ اللہ علیہ had initiated this motion. Obviously there were strong proofs for this and it was a means of protecting the madrasah interests.

They also acquired many lawyers views that registration will not affect the Waqf at all, nor will there be any other disadvantages. The waqf would be in fact strengthened by the registration, thus being safeguarded from the evil intent of the malicious people. The history of certain people of the town was also before their eyes. These people had tried to gain control of the Madrasah Mazahirul-Uloom, but having failed to do so, laid the foundation to an opposition madrasah. Since there was no sincerity in this venture, Allaah Ta'ala did not make this succeed. Hence, these were the reasons the patrons found it necessary to register the madrasah.

On the other side, Hadhrat Moulana Mufti Muzaffar Husain دامت برکاته, although in favour of it at the beginning had later changed his view and felt that the registration would be

harmful to the madrasah. He was told that the waqf would be spoilt by registration. Thus, taqwa and piety demanded that he oppose the view in which he was certain to be against the interests of the madrasah.

According to this humble servant (Mufti Farouq Sahib دات برکاتہ), the point of difference in, whether registering the madrasah would be harmful or advantageous, had to be examined and resolved via the lawyers and advocates. If it was proven conclusively by all that registration would be harmful then perhaps none of the madrasah patrons would have supported this view. On the contrary, if it was proven to be of benefit or at least harmless to the madrasah, then Hadhrat Mufti Muzaffar Husain's piety would have demanded that he retract his opinion.

But alas, it was the very same group of townsfolk who had daggers drawn against the Madrasah who took advantage of the situation. They put forward such proposals to Mufti Muzaffar Husain Sahib that he, against his integrity and rank, set out to render the board of patrons unfunctional. Hereafter, the boundaries and etiquettes of disagreement were disregarded and such unfortunate incidents transpired that, if one spoke about them his tongue would have got burnt.

It is apparent that the differences of Deoband and Mazahirul-Uloom were no more serious than the battles of Jamal and Sisseen, nor were they greater than the differences of the past Ulema-e-Haq. Only, in the past, the righteous had upheld the etiquettes of differences, but in the disputes of these two madrasahs, this was not the case. Unfortunately, those groups of Ulema-e-Haq who were devoted to propagating the Sunnah and were the forerunners against disbelief, innovation, and corrupt factions, found themselves quarrelling and brawling internally. The result was disastrous. The respect and confidence the masses had for Ulema were washed away. Such injury was caused that

will take a very long, long time to heal. Many simple-minded people were utterly perplexed as to what they should do.

The general public, who are unaware of the laws by which disagreement is bound, elevated their heroes to the heavens and disgraced and defamed the other party of Ulema, thus suffering a great loss to themselves in this world and the hereafter. Infact, they have dug their own graves. May Allaah protect us?

What should the public do when Ulema differ?

It is only appropriate that the general public be shown what to do when any differences occur between the Ulema. Therefore, below are guidelines extracted from Hadhrat Mufti Muhammed Shafee Sahib's رحمه الله عليه kitaab, 'Wahdat-e-Ummat', and Hadhrat Sheikhul-Hadith Moulana Muhammed Zakaria Sahib's رحمه الله عليه kitaab, 'I'tidaal'.

Hadhrat Mufti Shafee Sahib رحمه الله عليه writes:

Many people become perturbed and worried, when the Ulema differ amongst themselves, and they ask, "Which way should we turn to?" But hidden beneath this question is the declaration, "Now we will listen to none, we will be free to do as we please." Yet, on the surface this innocent question seems to be justified.

Well, the answer can be found if one ponders over our day-to-day affairs. For example, a person becomes ill. He seeks the advice of the doctors. Doctors and Hakeems differ in diagnosing and in the treatment of the disease. What does he do? Doesn't he choose one of them after investigating the credibility of the doctor or finding out through their patients and other experienced people, as to who is more capable? He then follows his chosen doctor's diagnosis and treatment, and he does not rebuke or speak ill of the other doctors. At this juncture, he does not feel that since the doctors have

varying opinions he will abandon all and do as he pleases. Why don't we apply the same tact when Ulema differ in some matter?

Take another example: You wish to file a case against a certain party. Hence, you seek legal advice from a number of lawyers. If they have varying opinions, then no person will simply drop the case because of this, nor will anyone say, "Since the lawyers differ, I will not pay any attention to them. I will carry on with the case on my own." On the contrary, every person in his own way will find out who the most dynamic and successful lawyer is, so that he may handle the case. Furthermore, he does not hold a grudge against the other lawyers who held conflicting views with his lawyer. He does not go about quarrelling with them or speaking ill of them.

Why don't we use the same natural and easy principle when it comes to differences of the Ulema? Here is an important note to take heed of: If one has to choose an incompetent doctor or an unreliable lawyer that person will definitely suffer the harmful repercussion and result, but this is not the case when one chooses a certain Alim's view, when the Ulema differ. It is stated in a Hadith, "When one enquires about any matter from an Alim and he issues an incorrect fatwa, the questioner is not sinful. In fact the sin is upon the one who issued the fatwa." Yes, the condition is that a person searches for an Alim whom he may question in the same way as he would search for a genuine lawyer or doctor. After exerting oneself to the utmost in the search of a genuine, reputable Alim, and he accepts his view and practices upon it, then Allaah absolves him of his responsibility. Even if the Alim's view were incorrect, there will be no blame upon the questioner.

It should not be the case, that in search of a doctor, we make sure that he be a M.B.B.S. graduate or a specialist for example, but in the search for an Alim, the only criterion is

for him to have a kurta, beard, turban, and dramatic speeches. If this is the type of Alim you looking for, then you will not be absolved of your responsibility. If the person whom you have chosen is not truly a well grounded Alim, and he gives you an incorrect answer and you subsequently practice upon it, then you will be also be sinning. (Wahdete Ummat pg. 49)

Therefore, aside from the knowledge of an Alim, one should scrutinize his life. Is it conforming to the Sunnah or not? Which Alim's life is more in line with the Sunnah? Who has more greed for this temporary world and who has more zeal and desire for the Akhirah? Look at the persons who keep company with him, are they pious, Allaah fearing, followers of the Sunnah and desirous of the Hereafter or not? After contemplating over these points one may go ahead and follow the Alim he has most confidence in, keeping in mind that it is incumbent to respect the other Ulema, for it is extremely detrimental for the spiritual condition of a person to be rude and offensive towards them. Unfortunately, the situation has deteriorated to such an extent that let alone the integrity, even the Iman of the Ulema is being attacked. Hi! Only to Allaah do we complain.

Qutbul-Aqtaab Hadhrat Moulana Muhammed Zakariya Sahib رحمه الله عليه writes: The masses among the Muslims have made it an unnecessary habit of passing judgement on religious affairs, considering it their right. What need is there for them to put themselves in judgment over men of knowledge when there is disagreement amongst them? What right have they when they are devoid of the ability to understand the academic discussions and arguments of the Ulema? Is it not foolish that they still persist in becoming judges between the Ulema and passing judgment on their findings, when they are not in the position to do so? What these common people should really be doing is to follow the guidance of the true Ulema in whom they have confidence, and whom by experience they know to be Allaah-fearing,

pious, experienced and saintly. This would surely have happened if the object of these people were to seek the truth, so as to follow and do acts of righteousness; as a Muslim should. But here in this case, we find the object is only to create controversy. They will find no joy in those gatherings in which the opponents are not denounced and abused. On the contrary, those gatherings and functions in which straightforward simple religious talks are given are considered exceedingly lifeless and boring. To them such speech is definitely not worth listening to. In their view that speaker has not yet mastered the art of oratory, rather a good orator is he who is smart and can give a curt reply to his opponents. (Al-E'tidaal pg. 210)

Further-on Hadhrat writes, "Again I say that the correct way to follow is to act in accordance to the declarations of that Alim in whom they confide, who is a practical true Muslim, a man of knowledge and research. Unfortunately, we are such that we claim love and faith in the leader, but do not act according to his wishes.

The result of our love and support of our Elders is that we shower abuse on those considered the leaders of others. Our Elders never behaved in this manner. The word of Allaah, which is the basis of the faith of the Muslims, is quite severe in this matter,

In this regard, it instructs:

و لا تسبوا الذين يدعون من دون الله فيسبوا الله عدواً بغير علم

'Abuse not those who pray to other deities besides Allaah, lest they wrongfully abuse Allaah out of enmity, without knowledge'

Ponder! Here the Qur'aan even forbids us to abuse the idols of the idol-worshippers. But when we look and consider the adherents of the Qur'aan, we find that there is no political function, gathering, or procession in which slogans for the destruction and ruin of the Elders and leaders of the opposing parties are not shouted. We find today that the

parties instead of striving for the building of unity and strengthening their forces and working together, every party is working for the downfall of the others, to ridicule and belittle them and wish them dead.

It is so amusing and ridiculous that every party wished the other to be dead, and yet they cry and complain that the Muslims are heading for destruction. (From Allaah do we seek help.)

The calamity of being rude to the Saints.

When people are disrespectful and use insulting language against the saintly pious Elders, they are not harming anybody but themselves.

Rasûlullâh ﷺ is reported to have said that Allaah Ta'ala says:

مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنَهُ بِالْحَرْبِ

'I declare war on anyone who causes any hurt to any of my Saintly Elders.' (Mishkaat, Bukhari)

Now think for yourself, who can ever be successful in this world if he engages Allaah in combat. We are not even mentioning what loss he will surely suffer in the Hereafter.

The contents of this Hadith has been repeated in numerous Ahadith in different wordings. This clearly indicates that Rasûlullâh ﷺ has said the same thing in different words on various occasions in order to stress the point. The wording of the above Hadith has been narrated by Hadhrat Abu Hurairah ؓ as reported in Bukhari Shareef.

Rasûlullâh ﷺ is reported to have said, "Whosoever troubles any one of my saints has declared war against me"

According to other reports, the wording is as follows, "Whosoever degraded any of my saints has proceeded in battle against me." (Fathul-Bari)

In one Hadith it is narrated, "The one who has enmity with any friend of Allaah, has stood for battle against Allaah Ta'ala." (Haakim, Mustadrak)

In another Hadith, Rasûlullâh ﷺ is reported to have said that Jibra'eel ؑ had reported that Allaah says, "Whosoever insults or slanders any of my saints has come forth in battle against me. I am so angered at attacks on the pious that in defence of them, I am like an enraged lion (looking for revenge)." (Durre Manthoor)

What a dangerous affair to attack the Elders! Will there be refuge for him who has to face Allaah in battle? If in punishment, it is merely losing an arm or leg, or an eye or having an ear cut off, then it is still a light matter. The warmonger would have come off very lightly, for these are worldly setbacks, and with regard to the setbacks of the world, one may still hope for repentance and forgiveness. But if the result of our actions is loss of our Imam (faith) and irreligiousness, then what can ever be done?

The Ulema say that for all the sins a man may commit, none has been more tantamount to a declaration of war against Allaah except in this instance i.e. insulting and degrading the saintly Elders, and secondly, due to usage of interest. This shows how grave these two sins are. There is fear of these two categories of people's end to be an evil one, without Iman. (Mirqaat)

The author of 'Mazahire Haq' writes that Allaah's war against a person is an indication of that person's end (death) to be a bad one. For a Muslim to have a good ending (death on Iman) is a tremendous bounty from Allaah. You may now yourself consider how dangerous that deed will be, which can cause this bounty to be lost.

Sheikh Ahmed's رحمه الله عليه observation

In his book 'Jami'ul-Usool' Sheikh Ahmed رحمه الله عليه writes;
'The act of insulting and the use of derogatory language against those saintly Sufis who are the true followers of the Sunnah and are the chief destroyers of Bid'at (innovations.) More so, those Elders who are the possessors of the pristine and beneficial knowledge of the Deen and performers of righteous deeds, and bearers of the knowledge of Allaah, is indeed a grave and dangerous act which inevitably leads to self destruction and spiritual loss. Severe warnings have been given in this regard. It is a sign of the perpetrator's heart being turned away from Allaah, and it is a sign of the heart being filled with spiritual diseases. There is a real fear of such a persons ending (death) being a bad one. (Al-e'tidaal pg. 14)

An advice

Hadhrat Sheikh further writes, "In any case, I once again advise and warn all those who have any sort of relationship with me. And I will continue to warn them that under no circumstances should they bear any malice in their hearts against any of the saintly pious Elders and Allaah fearing servants. Otherwise, they should terminate their relationship with me. My late father رحمه الله عليه always used to stress this point."

Imam Abu Turab's Advice.

Allamah Sha'rani رحمه الله عليه writes in his kitab 'Tabqaatul-Kubra' that Imam Abu Turab رحمه الله عليه, who is one the Sufi Elders said, "When a person continuously turns his heart away from Allaah, he gets the habit of criticizing and degrading the Wali's (Saints) of Allaah." (Al-e'tidaal pg. 17)

Words of Sheikh Ali Khawwa رحمه الله

Sheikh Ali Khawwa رحمه الله, another of the famous saints written;

Save yourself from even lending your ears to that person who (without any sound reason accepted by Sharikat) criticizes and raises objections against the Ulama and Sufi Saints. Keep yourself away from such a person, so that you may, like him, become degraded in the sight of Allaah, in which case you are bound to inflict yourself with Allaah's anger and displeasure."
(Tabaqato Kubra)

Love for the Saints

Sheikh Abul Fawaris Shah Bin Shujah Kirmani رحمه الله says, "There is no worship better than to love the saints of Allaah, because love for the Auliya is a sign of being loved by Allaah." (Nuzhatul-Basateen)

Hence, I earnestly advice you to love the Auliya dearly. I sincerely hope that you will accept this advice of mine.

Persian Couplet;

Oh my beloved friend, hearken to my advice;

For the righteous youths,

Consider the advising words of the Elders,

More precious than their virtues.

To have love and relations with the Ahlullaah is a commodity most valuable, which in turn will benefit us in this world as well as the Hereafter.

Align yourselves to the hands of the saintly ones,

And have no fear,

For what fear is there for him,

Who accompanied Nooh عليه السلام in the Ark.

(Al-e'tidaal pg. 19)

Disgracing the True Ulema

In another place he mentions, "It is certain that those who continue to look for faults in the true Ulema and who take pride in showering abuse and insults at them, are doing themselves the greatest harm. There is no doubt in this. The only harm they can cause the Ulema is that they may suffer somewhat through material losses, and this too only if it had been predestined that by their doing, some harm will be inflicted. And maybe they could cause the Ulema some loss of respect, honour and dignity in this world – and this worldly respect and honour have no value and are a passing phase. But as for those who insult and abuse, they are causing themselves tremendous spiritual harm. Rasûlullâh ﷺ said, "That man is not from amongst us, who does not respect our elders, nor show mercy to our young, nor does he appreciate the Alim." (Scholar of Deen) (Targheeb)

Having heard this saying of Rasûlullâh ﷺ, how could those who openly abuse the Ulema and use vulgar language against them, count themselves as members of the Ummat of Sayyidina Muhammed ﷺ. They can carry on rebuking the Ulema, but the leader and master of this Ummat himself is not prepared to accept such persons as his Ummati.

Rasûlullâh ﷺ said, "There are three categories of persons whom none other than the Munafiqs (hypocrites) can look down upon as being insignificant and low.

The first, is the man who reaches a ripe old age in Islam

The second, is the men of Knowledge (an Alim)

The third is a just King." (Targheeb)

Rasûlullâh ﷺ said,

أَعْلَمُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُجِبًّا وَلَا تَكُنِ الْخَامِسَ فَتَهْلِكُ

'Be an Alim, or a student or a listener to discourses of knowledge or one who loves the men of knowledge. And be not of the fifth, for then you will be met with destruction' (Maqaaside Hasanah Jaami)

Hadhrat Abdul Barr رَحْمَةُ اللَّهِ عَلَيْهِ says, "The fifth type of person referred to here, are those who bear hatred and enmity towards the Ulema."

Translation of a Persian couplet;

When Allaah desires to disgrace and expose the evil minded one,
He fills his heart with evil thoughts regarding his saintly friends

The position of Huffaz and Ulema

According to a Hadith;

حَمَلَةُ الْقُرْآنِ عُرَفَاءُ أَهْلِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ

'Those who memorize the Qur'aan within their bosoms, will be the headman of the inmates of Jannah on the day of Qiyamat.'

In another Hadith, it is reported;

حَمَلَةُ الْقُرْآنِ أَوْلِيَاءُ اللَّهِ فَمَنْ عَادَاهُمْ عَادَى اللَّهَ وَمَنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهَ

'Those who memorize the Qur'aan are the friends of Allaah Ta'ala, whoever bears enmity against them, has shown enmity to Allaah Ta'ala, and whosoever befriends them, befriends Allaah Ta'ala.'

Comment of Imam A'zam رَحْمَةُ اللَّهِ عَلَيْهِ

Khateeb Bhaghdadi رَحْمَةُ اللَّهِ عَلَيْهِ quotes Imam Sha'fee رَحْمَةُ اللَّهِ عَلَيْهِ as saying, "If the Ulema of Islamic Law are not the saintly friends of Allaah Ta'ala, then who will be."

Saying of Hadhrat Ibn Abbas ؓ

Sayyidina Abdullaah Ibn Abbas ؓ says, "Whosoever harasses any Alim of Islamic Law has caused hurt to Rasûlullâh ﷺ and the one who causes hurt to Rasûlullâh ﷺ has caused hurt to Allaah Ta'ala."

Backbiting of the Ulema

Hafiz Abu Qasim bin Asaakir رحمه الله عليه writes, “

“Note that the flesh of the Ulema (i.e. backbiting) is poisonous. The general law of Allaah Ta’ala is to unmask those who attack the Ulema. This is well known that Allaah Ta’ala exposes the faults of those who attack the honour and dignity of the Ulema. The one who uses his tongue in attacking the Ulema, Allaah Ta’ala will cause his heart to die even before his death.” (Al-e’tidaal pg. 150)

Hatred for the Ulema

In the book of Fiqh and Fatwa it has been written that hatred, dislike and resentment against the Ulema and against knowledge is dangerous. Thus in Fatawa Alamghiri it is written;

مَنْ أَبْغَضَ عَالِمًا مِنْ غَيْرِ سَبَبٍ ظَاهِرٍ خِيفَ عَلَيْهِ الْكُفْرُ

‘There is fear of Kufr against that person who harbours hatred against any Alim without any acceptable clear reason.’

The term ‘without any acceptable clear reason’ indicates that in the event of there being a reason acceptable in Shari’at, and for which there is sanction from the Shari’at, then there is no fear of Kufr. On the contrary, if there is no such reason, then it will be extremely dangerous for one’s Iman (faith). When there is the possibility of such an extremely dangerous situation arising, is it not best that every person take special precaution and be careful?

It is true that others have the right of rejecting the findings of an Alim. His word can be rebutted. But that can only be done if from the Shari’at’s point of view, and from the text of the Qur’an and Hadith there is proof. Another condition is that the rejector has the capability of putting up a proper argument on the basis of those texts.

What I am saying here is not that whatever any Alim says is necessarily correct, and that no one should ever question, reject or argue against his findings. Except for Rasûlullâh ﷺ no person is such that his word cannot be rejected and in whose word and deed there is not the possibility of error. There certainly is the possibility of error in all men except Rasûlullâh ﷺ, and it has been shown to be such. But in the pointing out of mistakes and rejection of findings, the Shari'at has laid down specific rules. There are grades, rules and regulations. Until such time that one is acquainted with these, one has no right of rebutting and rejecting what the Ulema say. (Al-e'tidaal pg. 154)

I am not trying to say that the Ulema are faultless, infallible and without shortcomings. They certainly have faults and shortcomings with regard to the needs of the times. But in order to look for their faults and criticize them, there are principles and etiquettes chalked out by the glorious Shari'at. Until one is not familiar with these laws, he does not have the right to criticize them.

Thus, one should do the utmost to safeguard oneself from insulting or being rude towards any Alim or Buzurg (saint). Sometimes, apart from the punishment of the Hereafter which is inevitable, if a sin is not forgiven, one reaps the sour fruits of his actions in this world also.

Hurting the feelings of the lowest ranking believer

In fact, one should even refrain from hurting the feelings of every Muslim. Hadhrat Moulana Muhammed Ilyas Sahib رحمہ اللہ, founder of the Tablighi Jamaat used to say, "Hurting the feelings of the lowest Muslim also, causes the greatest of actions to lose their shine." I often used to hear this saying from my mentor Hadhrat Aqdas Mufti Mahmood Sahib رحمہ اللہ.

If this is the consequence of hurting the lowest Muslim, what would be one's condition after being rude and using derogatory remarks against Burzugs (saints) and Ulema. It will not be strange if Allaah deprives the culprit of spiritual progress. And this poor person will not even perceive this.

The calamity of being rude to Hadhrat Madani رحمه الله عليه

I often heard from my Sheikh, Hadhrat Mufti Sahib رحمه الله عليه that Moulana Sayyid Husain Ahmed Sahib Madani رحمه الله عليه was on a journey. In the train, some members of the League Party were rude to Hadhrat. They poured liquor over his beard. But Hadhrat Madani رحمه الله عليه did not say a word to them, and he also asked his companions not to retaliate, saying, "Beware! No one should utter a thing. Let them do as they wish." One person removed Hadhrat's topi and trampled it, he then undressed, and danced naked in front of Hadhrat. Yet, Hadhrat did not say anything. After a time, his house was raided by his opponents. They made the women of the house dance naked in front of him. He then realized and said, "I understand this to be the punishment for that (the incident of being rude on the train)." May Allaah protect us. One woman in Saharanpur, used to speak ill about Hadhrat Madani رحمه الله عليه and Hadhrat Sheikhul-Hadith رحمه الله عليه. At the time of her death, she was in misery and discomfort and her rooh (soul) would not leave her. Some person realized her predicament, came to Hadhrat Sheikhul-Hadith رحمه الله عليه, and related the incident, and sought his forgiveness. Hadhrat Sheikh رحمه الله عليه replied, "From my side is forgiveness, and from Hadhrat Madani's side رحمه الله عليه is forgiveness." This person had not yet returned to the woman, and her difficulty was removed (her rooh came out).

و صلى الله على نبيه و مصطفىاه و على آله و اصحابه و من والاہ

و بالآخر نحمد من لا اله الا هو

MUFTI MAHMOOD HASAN GANGOHI *Rahmatullahi Alaihi*

Allah had blessed this Ummah with this illustrious Scholar of Islam, who was born on the 9th of Jumadal Ukhra 1325 AH, in Gangoh, district Saharanpur, India. He led a very simple, ascetic and disciplined life, far from the luxuries of the rich and famous. He was the epitome of the *Sunnah* in our era.

After completion of his studies under the tutorship of great luminaries such as Hadrat Maulana Husain Ahmad Madani *rahmatullahi alaihi* and Shaikhul Hadith Maulana Muhammad Zakariyya *rahmatullahi alaihi*, he was appointed as assistant Mufti and later promoted to deputy Mufti of Madrasah *Mazahirul 'Ulum* in Saharanpur until 1370 AH. In 1384 AH, he was called to *Darul 'Ulum Deoband*, where he became the grand Mufti and also taught *Sahih Al Bukhari*.

Hadrat Mufti Mahmood Hasan Gangohi *rahmatullahi alaihi* possessed a distinguished and excellent ability not only in the field of *fiqh* and *fatwa*, but also in the field of *Hadith* and *Tafsir*. What greater acknowledgement can there be of Hadrat Mufti Sahib's proficiency and expertise in *fiqh*, that a luminary of the calibre of Shaikhul Hadith Maulana Muhammad Zakariyya *rahmatullahi alaihi* used to consult him in resolving intricate *masail*, despite the presence of many other great 'Ulama.

Hadrat Mufti Mahmood Hasan Gangohi *rahmatullahi alaihi* left the transitory abode on the 19th of Rabi'ul Akhir 1417 AH (2nd September 1996). He was laid to rest in the Elsburg cemetery, near Johannesburg in South Africa. May Allah fill his grave with nur and grant him lofty stages in the hereafter. Amin.

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